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ABSTRACT

The study unit on American Indians in Oklahoma for grades K-6 provides suggested multi-curriculum activities and resources for educators to use as an introduction for all students, Indian and non-Indian. Goals of the multi-curriculum based study unit include: (1) developing an awareness of the origin of Native American culture; (2) making the students aware of materials Indians used from their environment to provide basic needs, such as food, clothing, and shelter; (3) introducing history and techniques of Native American arts and crafts; (4) recognizing that Native American myths and legends share common themes with other cultures; (5) developing an awareness of Native American music and dance; (6) learning about history and culture of Native Americans; and (7) introducing contributions of Native Americans to the society of the state and nation. Representative of both Plains and Woodland cultures, 10 select tribes are studied. In addition to student activities and games, a resource section includes a list of annual Oklahoma tribal events; addresses of Indian museums and sources of information on American Indians and education; and an unannotated bibliography of reading materials, multimedia collections and Native American bibliographies. An evaluation form is also enclosed for teachers to evaluate the study unit. (ERB)

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NATIVE AMERICANS
IN OKLAHOMA

K-6

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NATIVE AMERICANS IN OKLAHOMA

K-6

Oklahoma
State Department of Education

1981

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foreword

Today, Oklahoma is a reflection of its past history. Its heritage is a combination of the customs, beliefs, and traditions of many groups of people and is the legacy of all Oklahomans. The goal of the Oklahoma State Department of Education for this study unit is to promote an awareness of the extensive contributions to the development of Oklahoma by its Native American population.

Native Americans in Oklahoma provides suggested multi-curriculum activities and resources for educators to use as an introduction for all students whether they are Indian or non-Indian.

We recommend that this study unit be combined with its companion unit, Oklahoma . . .OK to provide a complete historical coverage for the elementary students of our state.

We acknowledge and thank the developers of this educational material.

Sincerely,

Leslie Fisher

Leslie Fisher
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acknowledgements

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INTRODUCTION TO NATIVE AMERICANS IN OKLAHOMA

The Native Americans have had a significant impact on history. Their lifestyle has been both colorful and practical. The relations with other groups of people have been full of conflict and tragedy. The Indian tribes have contributed to the wealth and growth of the state and nation. By presenting Indian curriculum materials at the elementary level it is hoped that an objective perspective of the original American people will be formulated. A framework of learning experiences has been designed including projects and activities for kindergarten through sixth grade. Factual information for certain Indian tribes has been presented concerning how Indians lived, their food, clothing, music, art, and legends. Authenticity and appropriateness have been considered for each activity.

An Indian study unit enhances the education of all students, Indian and non-Indian. It provides an introduction and awareness of the Indian history and culture that is a part of the heritage of all students.

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GOALS OF STUDY UNIT

This multi-curriculum based study unit includes the following goals:

1. The students will develop an awareness of the origin of the Native American culture.

2. The students will become aware that Indians used materials from their environment to provide their basic needs, such as food, clothing, and shelter.

3. The students will be introduced to the history and techniques of Native American arts and crafts.

4. The students will recognize that the Native American myths and legends share common themes with other cultures.

5. The students will develop an awareness of Native Americans' music and dance.

6. The students will become aware of the history and culture of the Native American.

7. The students will be introduced to the contributions of the Native American to the society of the state and nation.

(These goals are based on the goals in Oklahoma Indian American School Guide, American Indian Institute, Southwest Center for Human Relations Studies, The University of Oklahoma Continuing Education, 1979, page 4)

BACKGROUND SUMMARY

The Native American culture of the Western Hemisphere began thousands of years ago. Several theories as to how and when the Indians arrived on the continent of North America have been researched. The most widely accepted theory has been that Asian hunters and their families traveled across the Bering Strait either on a land bridge or over ice. Then in groups, probably small family bands, they migrated south toward warmer areas. Some tribes continued south toward Central and South America. In each region, a similar culture developed through the ages depending on the natural resources.

From this beginning came a Native American culture that provided for all facets of life. The basic needs for survival: food, clothing, and shelter, were provided utilizing the materials in the environment. Each isolated tribe developed a common language, signals, drawings, and sign language allowed intertribal communications. A religious belief recognizing a higher being was common with almost all Indian tribes. Myths and legends were passed from generation to generation by the tribal storyteller to explain many natural events. The tribes' existence was enhanced by the addition of music, dance, and art.

The Native American culture continued its development in isolation until the fifteenth century. At that time contact was established with European explorers and the life of the American Indian was changed forever.

Oklahoma was settled by two groups of Native Americans. The original group was the Plains Indians who had become prairie nomads riding horses to pursue dwindling animal herds. This group of hunters were joined by five Woodland Tribes removed to Oklahoma Territory by the United States government.

PLAINS INDIANS

The Plains Indians lived in the grasslands between the Mississippi River and the Rocky Mountain Range which included much of western Oklahoma. Before they acquired horses they raised crops near the wooded areas making seasonal trips across the grasslands to hunt buffalo. They traveled by foot and when the village moved, dogs were used to pull the family possessions on a travois. The introduction of horses changed the life of the Plains tribes. They ceased much of their farming and moved out onto the prairie. The horse provided fast travel and a means of moving entire villages of women, children, and possessions quickly. The buffalo herds sought for food also supplied most of the hides for the teepees used by the nomadic tribes. Other groups constructed grass huts. Their diet consisted of meat from birds, buffalo, deer, and squirrel. Wild plants, berries and pemmican supplemented this diet. Pemmican consisted of a mixture of pounded meat, melted fat and dried berries.

The Plains Indians of western Oklahoma were represented by a number of tribes including the Kiowa, Commanche, Apache, Cheyenne, and Arapaho.

WOODLAND INDIANS

Between the Atlantic Ocean and the Mississippi River lived several tribes of Native Americans including the Cherokee, Choctaw, Chickasaw, Creek, and Seminole. The forest was as important to them as the buffalo was to the Plains Tribes. The forest furnished the materials used for homes, canoes, and furniture. Canoes provided means of transporation on the many rivers and streams. A variety of materials: wood, bark, and grass were used to construct homes. They hunted, fished, and raised gardens to provide food. Their clothing resembled the Plains Tribes, but the animal skins were decorated with different designs.

The non-Indian population of the United States in the early 1800's began to consider the Indian Tribes a menace. The Indians occupied much land desired by white farmers and the government consented to remove the tribes to eastern Oklahoma. After a long, torturous journey the tribes had to start over.

TRIBAL STUDY

Select several tribes for a unit of study. Include representatives of both the Plains and Woodland Cultures. Investigate and compare housing, transportation, clothing, art and crafts, customs, beliefs, and traditions. The suggested list below includes Plains Indian Tribes from each region of the state and the five Woodland tribes that were resettled in the territory that became the state of Oklahoma.

Cheyenne/Arapaho	Cherokee
Comanche	Chickasaw
Kiowa	Choctaw
Pawnee	Creek
Ponca	Seminole

OUTLINE FOR TRIBAL STUDY: BEFORE REMOVAL

I. Historical Background

- A. Original Homelands
- B. Important Tribal Members
- C. Cultural Study
  1. Shelter
  2. Foods
  3. Clothing
  4. Customs
  5. Music/Dance
  6. Family
  7. Religion
  8. Origin Stories
  9. Legends/Myths
  10. Games
  11. Art/Crafts

OUTLINE FOR TRIBAL STUDY: AFTER REMOVAL

I. Removal
   A. Reasons
   B. Problems

II. After Removal
   A. Culture
      1. Shelter
      2. Clothing
      3. Customs
      4. Family
      5. Art/Crafts
      6. Music/Dance
   B. Tribal Leaders
   C. Reservation
      1. Location
      2. Missionaries
      3. Trading Posts
      4. Trails
      5. Railroads
      6. Land Openings
      7. Governmental Agencies
      8. Constitution
   D. Treaties

OUTLINE OF TRIBAL STUDY: PRESENT

I. Contemporary Study

A. Leaders

1. Education
2. Art/Crafts
3. Music
4. Medicine
5. Religion
6. Military
7. Government (State and Nation)
8. Government (Tribal)
9. Writers
10. Law
11. Other

B. Tribal Enrollment

1. Procedure for enrollment
2. Qualifications

C. Land, mineral, and water rights

INDIAN PICTURE WRITING

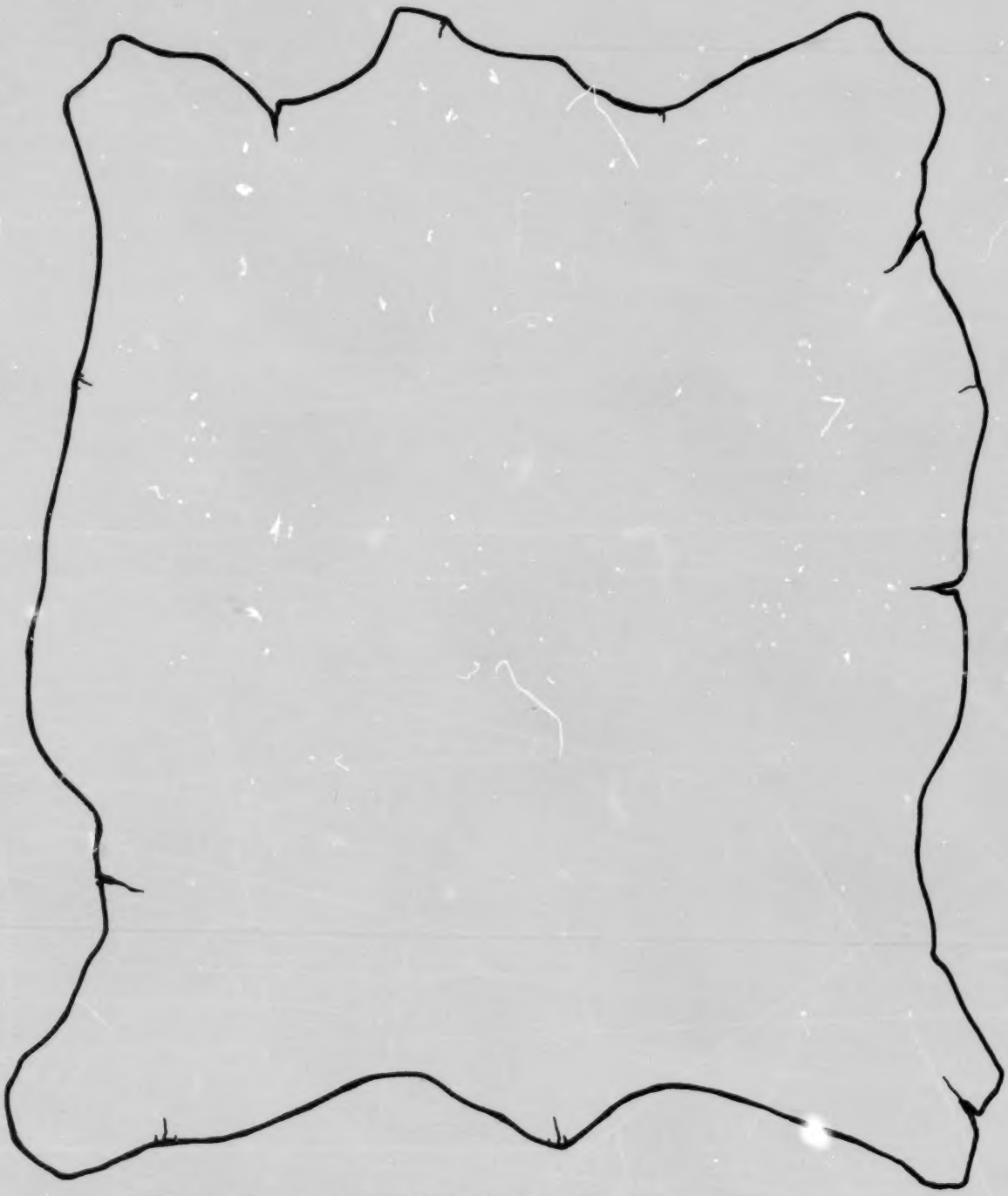
The Indians used picture writing as a form of communication. Important events were recorded on stone and leather. These drawings, many hundreds of years old, provide the only clues to Indian cultures before the explorers reached North America.

* * * * *

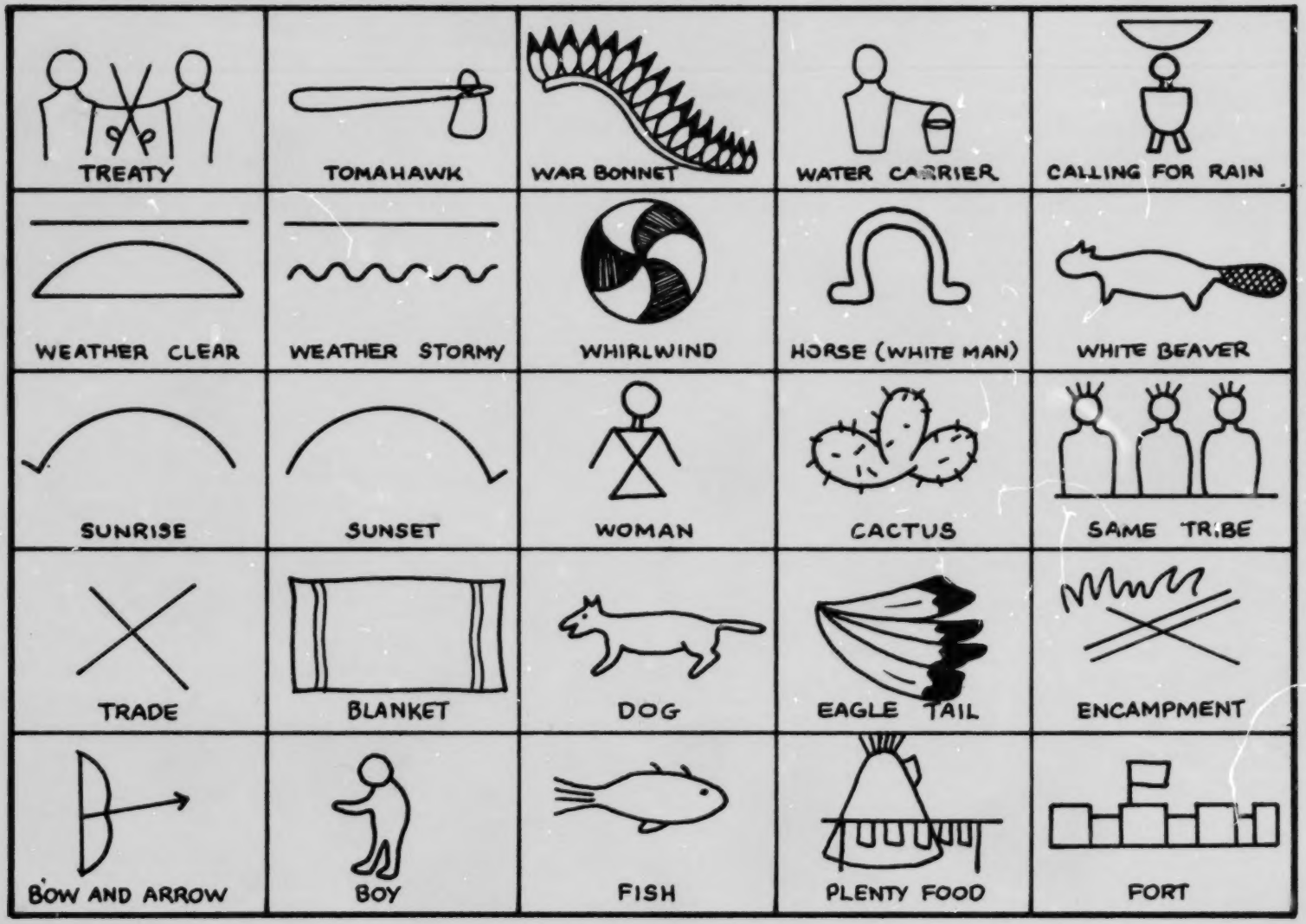
Have the students use the suggested symbols and animal hide on the next pages to "write" short stories. These stories may be drawn on pieces of brown paper shaped to resemble an animal hide.

Hint: Brown paper may be wadded in hands until it is very soft and resembles leather.

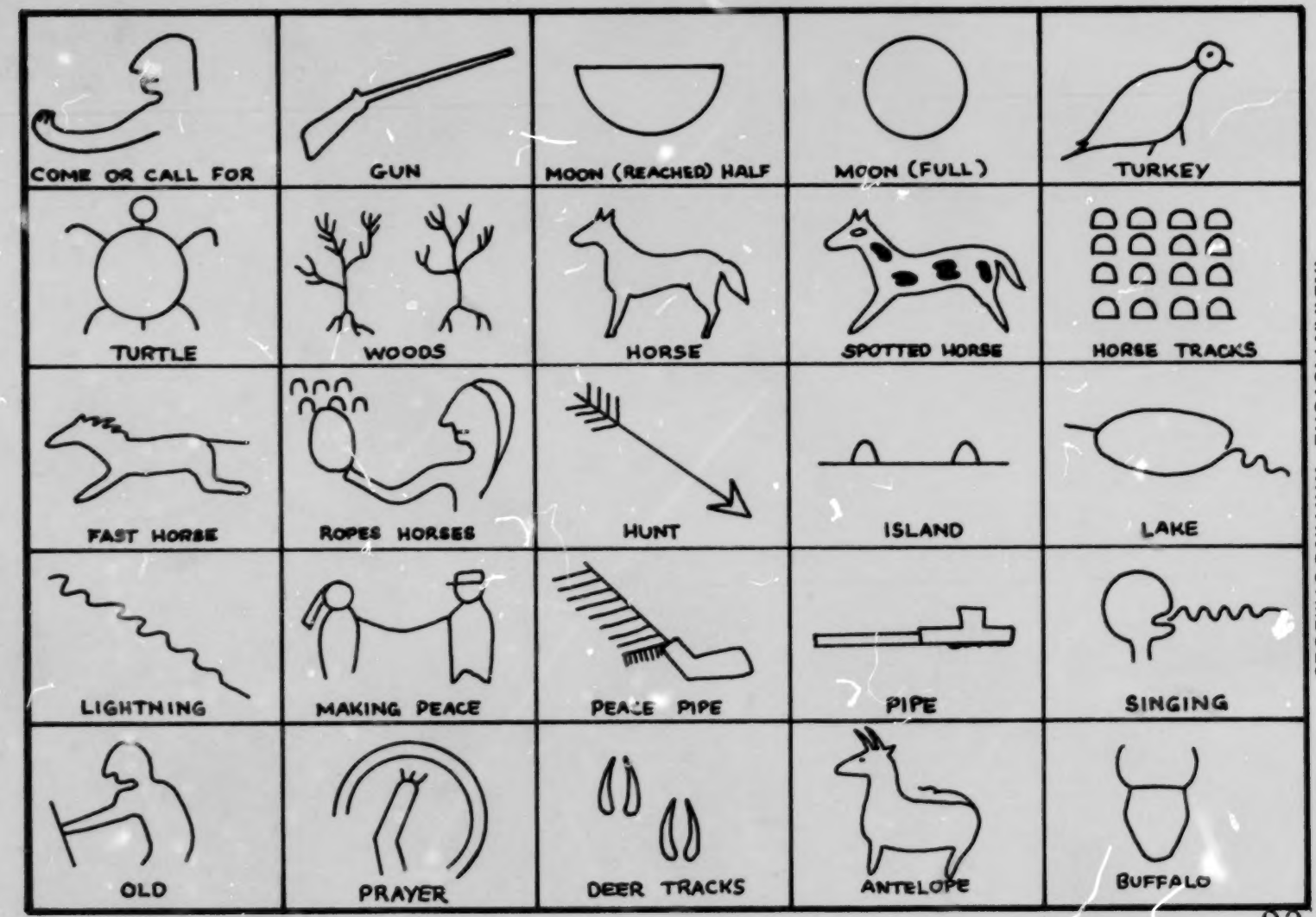
INDIAN PICTURE WRITING



Draw a story using Indian picture-writing symbols.



INDIAN PICTURE - WRITING SYMBOLS



INDIAN PICTURE - WRITING SYMBOLS

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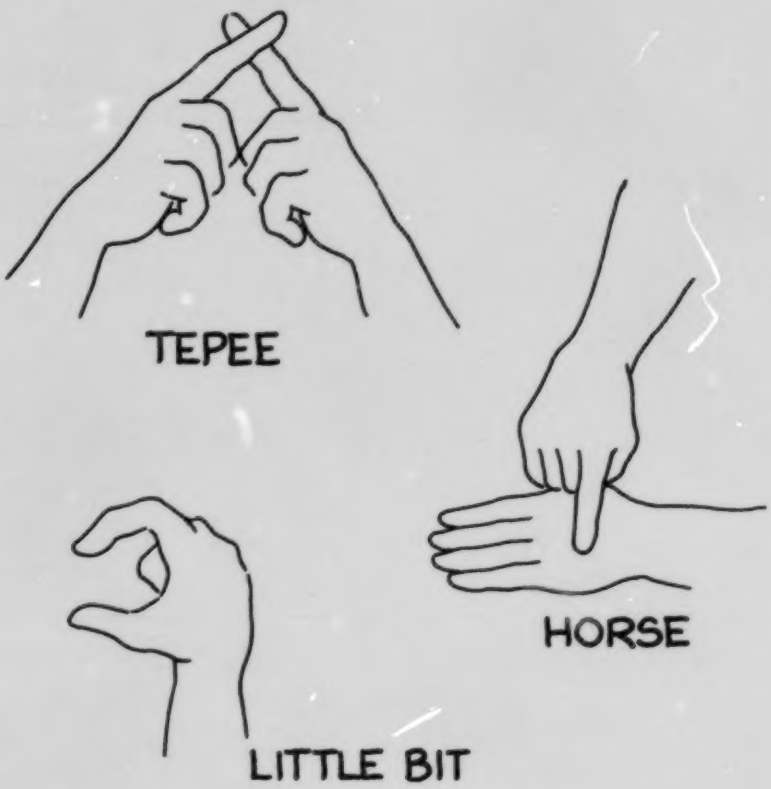
INDIAN SIGN LANGUAGE

Sign language was most highly developed by the Plains Indians. While following buffalo herds they would meet other Indian tribes. Since each tribe spoke a different language, signs were used. When explorers crossed America they found Indian sign language easy to understand. There are several books available that teach sign language. Talking Hands by Aline Amon provides a beginning for the elementary student.



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CANOE

One method of transportation used by the Indians was a canoe. Canoes were made from materials around the Indian's home. Poles, leather, bark, and tree trunks were used. One method of construction was to bend wood and cover it with waterproofed material. The other way used was to construct a dugout canoe from a tree trunk.

* * * * * * *

Materials Needed:

3" x 6" card

yarn

Fold card in half. Decorate and cut out. Punch holes in the ends and tie with yarn.

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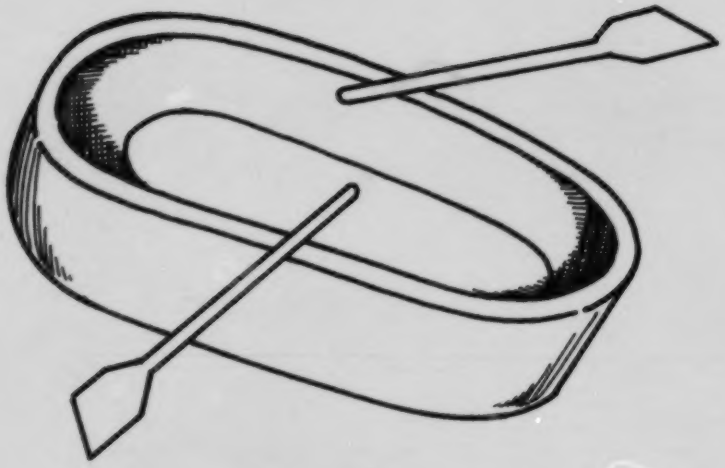
DUGOUT CANOE

Bar of soap

knife

balsa wood



Use knife and/or other tools to carve dugout canoe.

Carve oars from balsa wood.

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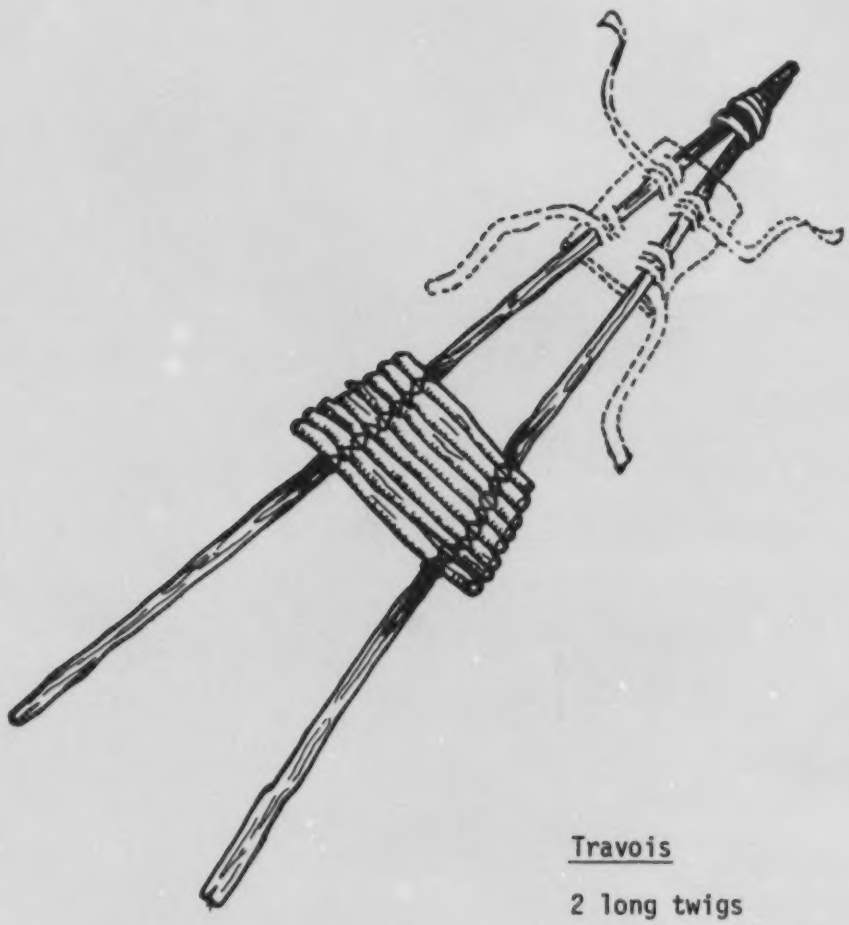
TRAVOIS

The Indians traveled on foot to hunt when horses were not available. When the Indians moved from place to place, dogs and horses were used to pull a travois.

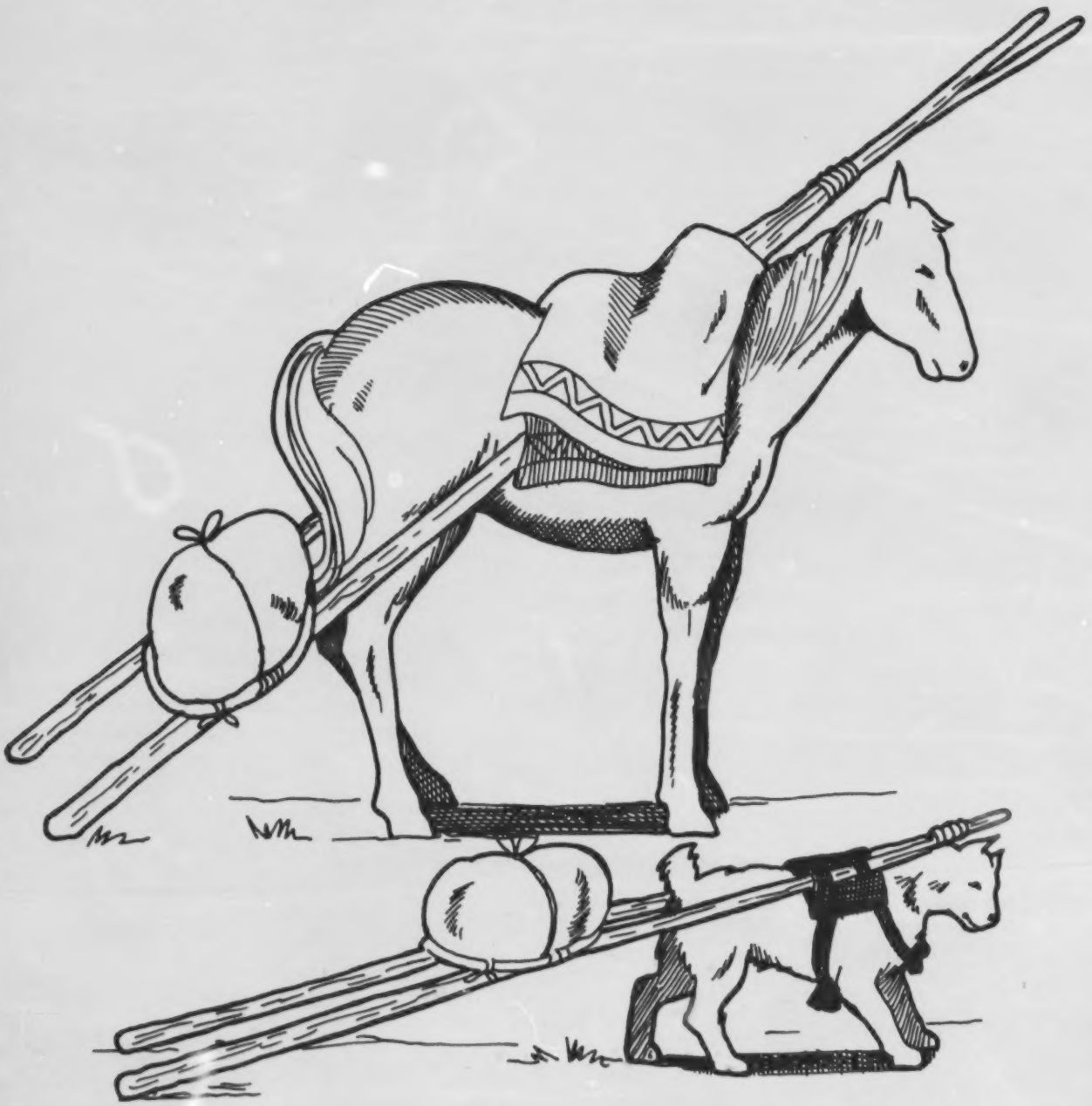
Make a travois utilizing twigs and string or poles and strong cord.



Travois

2 long twigs
6 to 8 smaller twigs
fasten with string

Attach the completed travois to a model of a horse or dog for use in a display. A large travois could be used with a life-size animal cut-out and constructed from cardboard and small lumber scraps.



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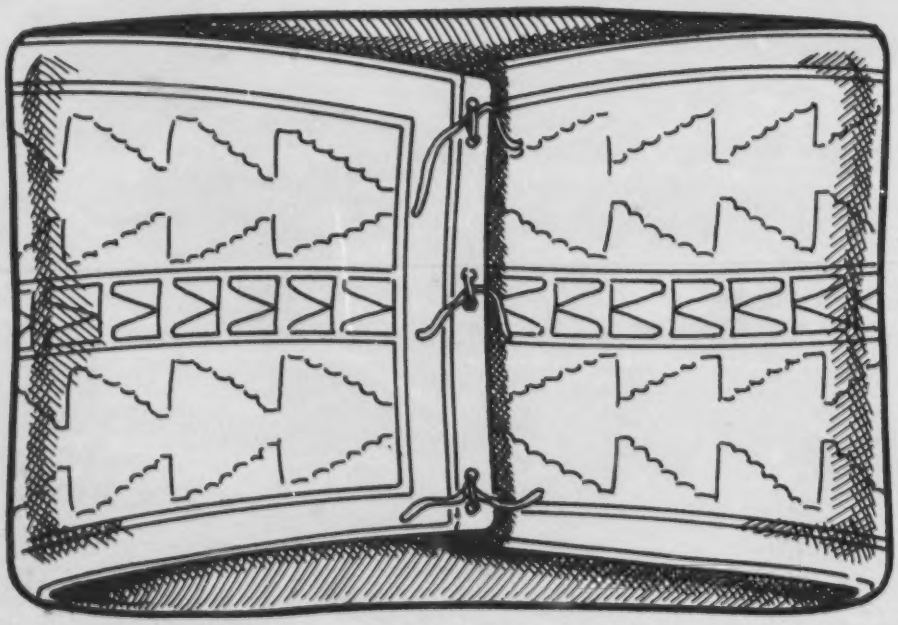
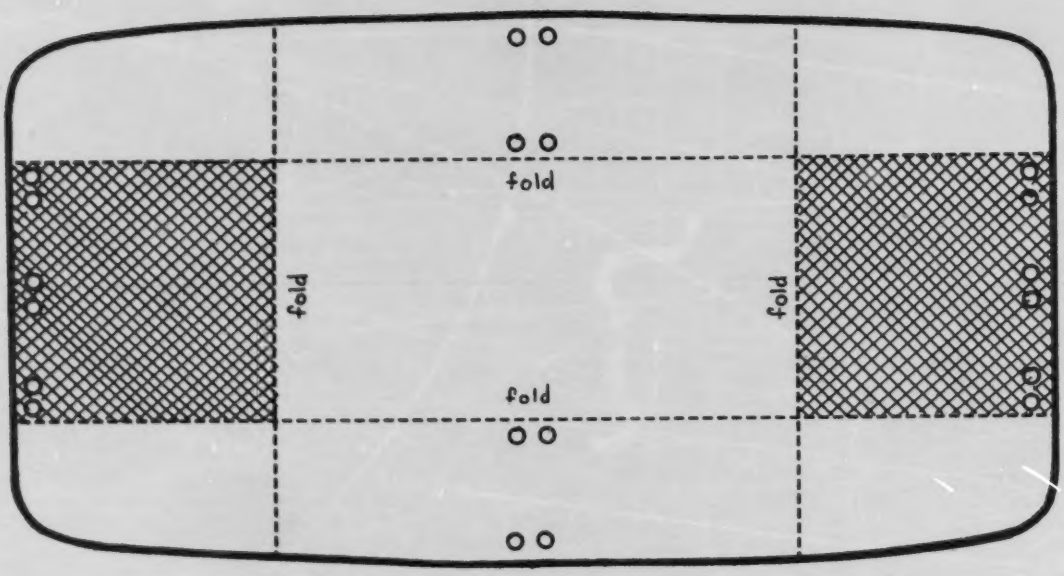
PARFLECHE

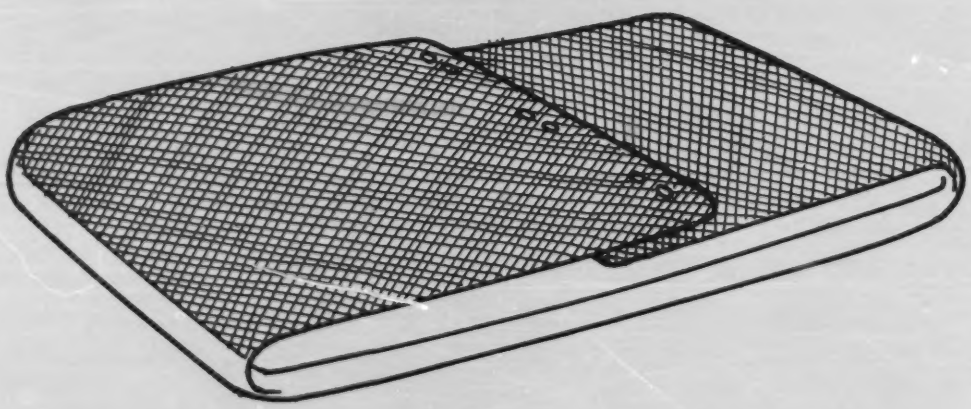
A parfleche was a leather case. It was usually made from buffalo hide. Decorations were added with each tribe using its own designs. A parfleche was used for storage of clothing or pemmicon (dried meat). It also was very useful whenever the Indians moved. A packed parfleche was tied to a travois. The travois was then pulled to the next camp site or home.

A real parfleche was a rectangle about 2 to 3 feet long in folded form. For student projects, brown paper may be used. Grocery bags that have been opened are excellent. The sizes for classroom lesson may vary from very small individual packets to full size items. For an authentic size, cut paper or material approximately 50" x 28".



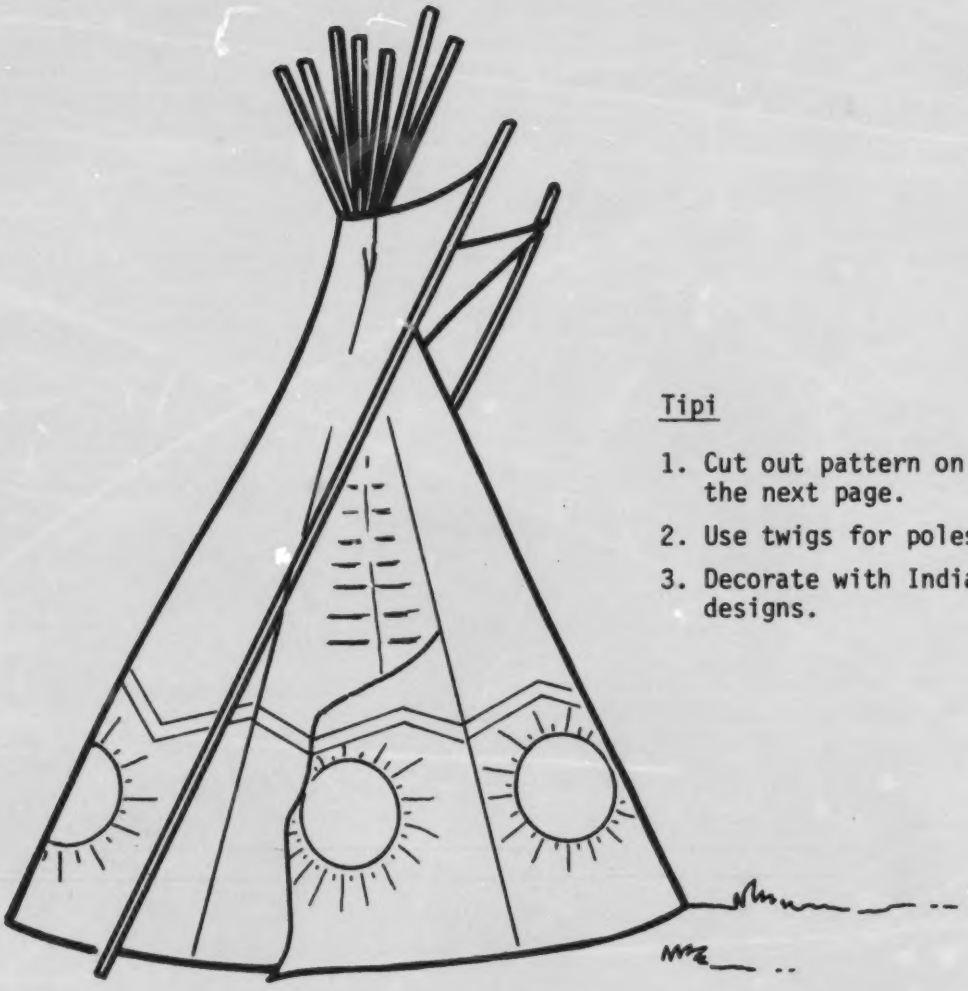


Crumble brown paper until it becomes pliable. Cut the parfleche about twice as long as it is wide. Fold and decorate top flaps. If desired, holes may be punched and flaps tied shut with string or cord.



TIPI (TEPEE)

The Plains Indians used a tipi for a home because they moved often. The portable tipi was made of animal hides and was frequently decorated.

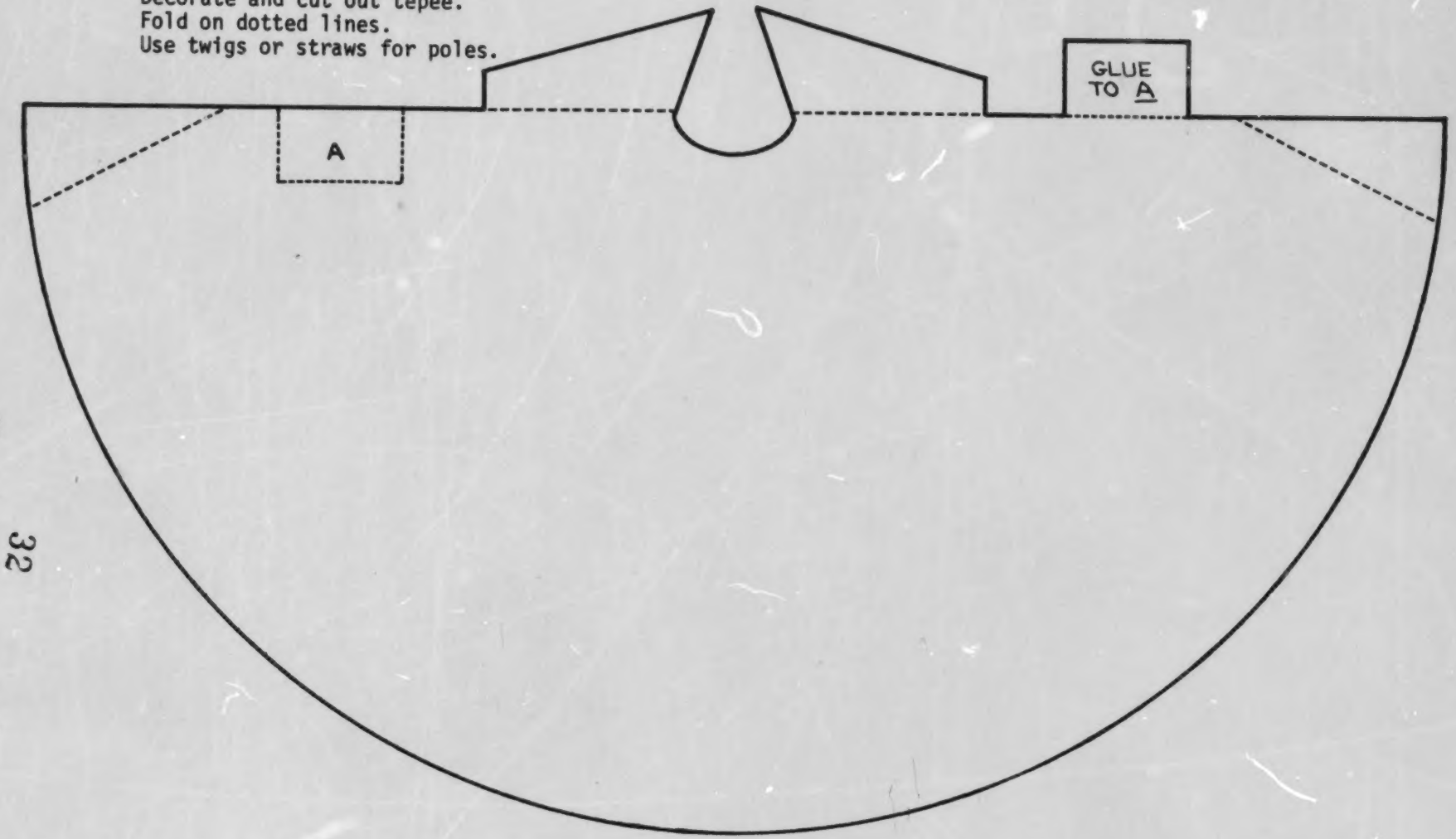


Tipi

1. Cut out pattern on the next page.
2. Use twigs for poles.
3. Decorate with Indian designs.

Suggested materials for the tipi: brown paper, grocery bags, burlap, etc.

Decorate and cut out tepee.
Fold on dotted lines.
Use twigs or straws for poles.



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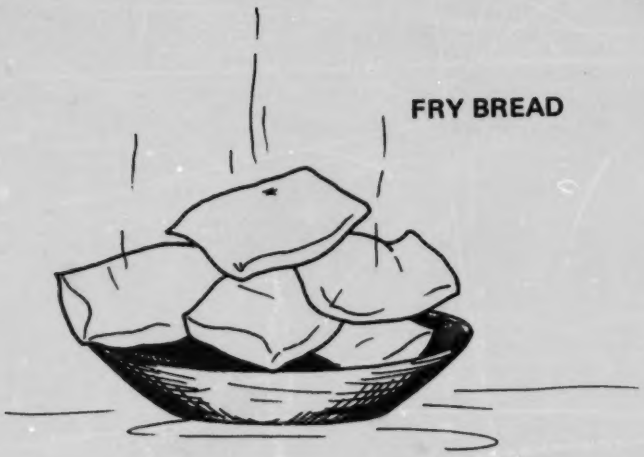
FRY BREAD



2 cups self-rising flour
1 cup buttermilk
Oil

In skillet, heat 2" of oil to 350°. Mix flour and buttermilk. Dough may be rolled out and cut in 2" squares or patted into small pieces. Drop into hot oil. Fry until golden brown. Serve with honey and butter.

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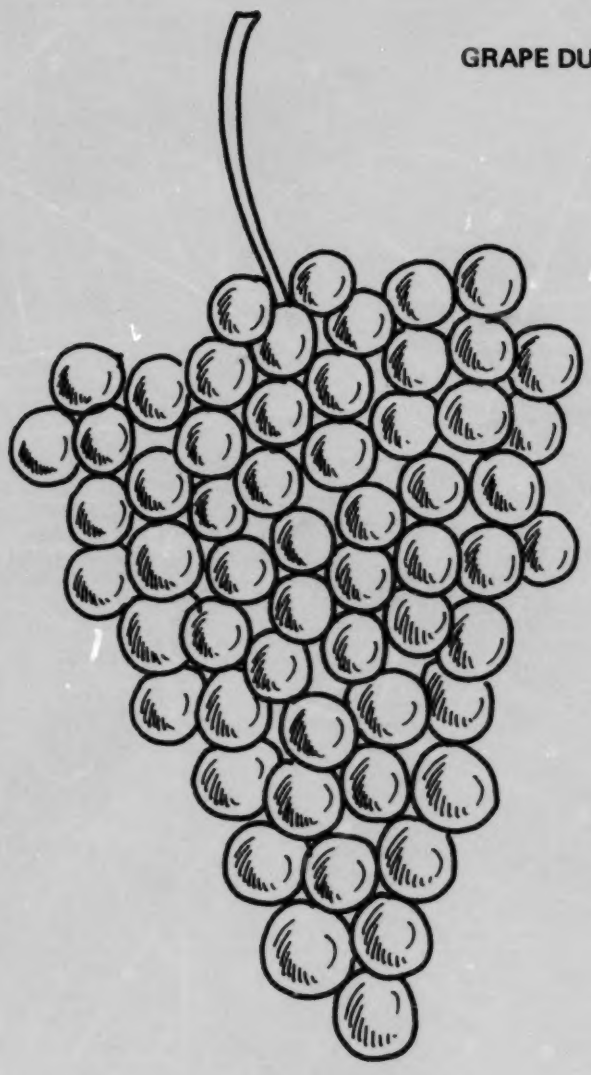
GRAPE DUMPLINGS



In the traditional dish the Indians used possum grapes for dumplings but unsweetened grape juice may be substituted for classroom use.

Prepare juice by adding 1/2 cup sugar to 2 1/2 cups grape juice. Mix well, bring to a boil and add a dash of lemon juice.

Dumplings

1 cup flour	1 1/2 teaspoon baking powder
2 teaspoon sugar	1/4 teaspoon salt
1 tablespoon shortening	1/2 cup grape juice

Mix first five ingredients. Add juice until stiff dough is made. Roll out very thin on a floured board. Cut pieces 2 inches long and 1/2 inch wide. Drop dough pieces into boiling juice mixture. Cover and cook about 12 minutes, stirring occasionally. Serve warm. Serves approximately 5 people.

CLAY

Clay is a fun-medium for children. Oil clay may be shaped and reshaped according to a child's fantasies. Air-dry clay may be modeled, allowed to dry, and painted with tempera or enamel paint.

Clay may be shaped by:

1. Pushing clay into a shape.
2. Rolling sections and pressing together.
3. Rolling a coil, forming shape and smoothing with fingers.
4. Using rolling pin, roll slab. Cut sections and press together.
5. Roll a slab, then carve design.

Materials needed:

Clay - oil or air-dry

waxed paper

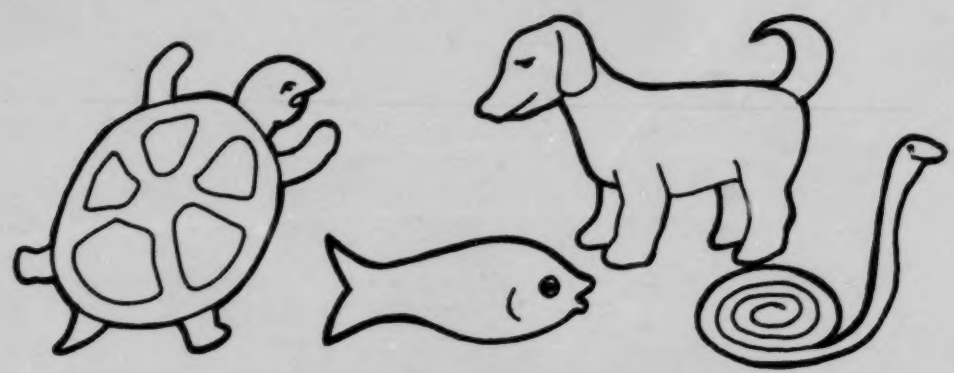
rolling pin

vegetable shortening - to cover bowl for shaping coiled items

carving tools

CLAY ANIMALS

Provide each child with a small lump of clay. Let them form small animal shapes. Allow the shapes to dry and paint.



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POTTERY BOWL

To make a bowl from coils or clay, coat a bowl with vegetable shortening. Place bowl upside-down and begin placing coil at center. Continue placing ropes of clay, winding them around bowl until the bowl is covered. Dry until hard. Paint if desired.

POTTERY

Clay (type that has to be fired in kiln)

butter tubs

cooking oil

rolling pin

glaze and underglaze

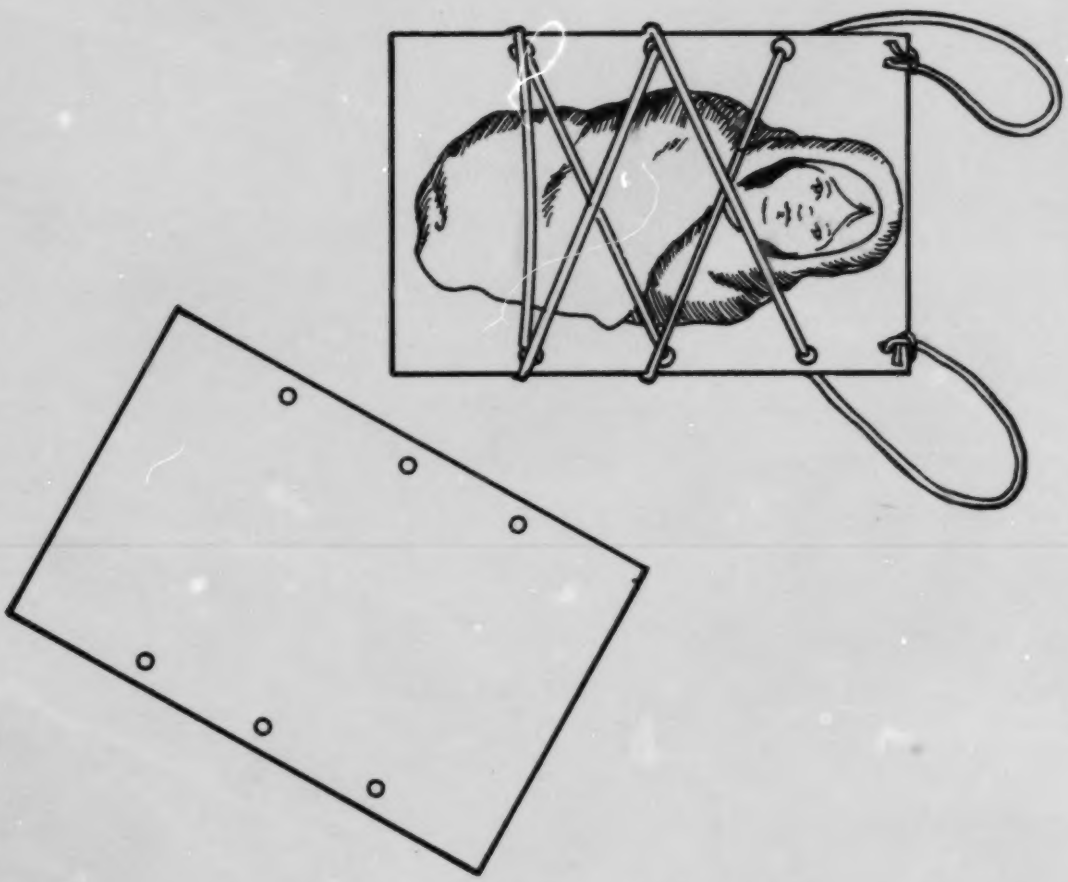
wood pieces (two pieces ½" x 1" x 12")

Use sticks to roll clay the same thickness. Place the sticks 8" apart. Place fist size lump of clay between the sticks and roll with rolling pin. Place the slab of clay inside an oiled buttertub. Smooth with wet fingers. Place buttertub and clay in plastic bag so clay will dry slowly to prevent cracking. When the clay is dry enough to come loose from the sides of the bowl, remove it from the bowl. Fill cracks with clay and return to bag for three (3) to four (4) days or until dry. Sand and draw designs with pencil. Paint with underglaze and fire in kiln. Paint with glaze and fire again.

CRADLEBOARD

Indian babies were carried on their mother's back. They were strapped to a cradleboard. This allowed their mother to be able to work or travel.

Make a cradleboard by cutting a piece of cardboard 12" x 8" or the size of a doll. Punch 3 holes on each side of the cradleboard. Lace strips (leather or cloth) through the holes and crisscross over the doll. Tie the ends of the strips to form loops which go over "mother's" shoulders.



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CLOTHING

The Indians used the materials around them. They were hunters. Buffalo, deer, and elk were the most important animals hunted. They provided food and hides. These animal hides were made into tepees, shields, boats and clothing. After the leather was ready to make into clothing, it was decorated. The Indian women used fringe, quills, animal teeth, and later beads to decorate the leather items. Roots and bark were used to paint or dye symbols on the skins used for clothing.

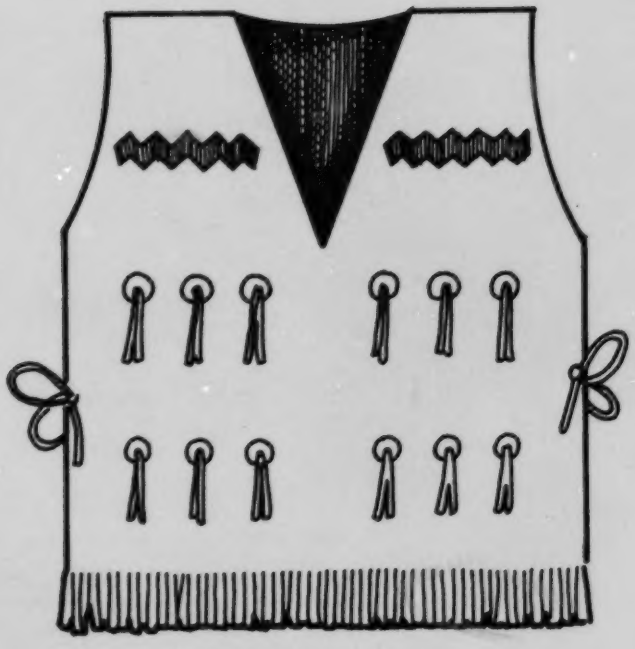
When the Indian culture met the white man's culture, some of the clothing traditions changed. Blankets became part of the woman's tribal clothing. They were decorated with Indian designs and worn with leggings, belts, and jewelry.

Jewelry was an important item to many Indians. Necklaces of beads, bones, quills, teeth were made. In some tribes, the claws from a bear were worn to show the bravery and courage of the warrior responsible for killing the bear.

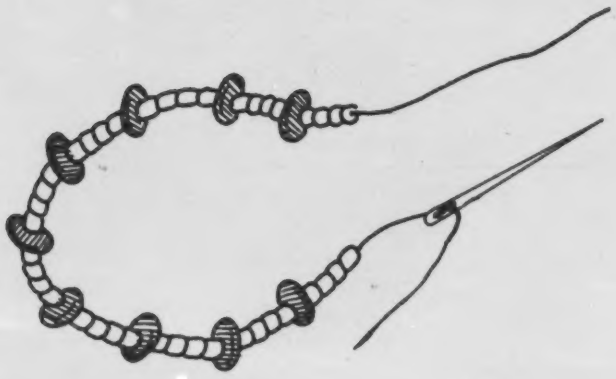
Small purses, called wampum bags, were carried by some Indians. Small treasures and/or items used in trade were placed in the bags. Wampum bags were fashioned of leather and usually decorated with beadwork and fringe.

INDIAN VEST

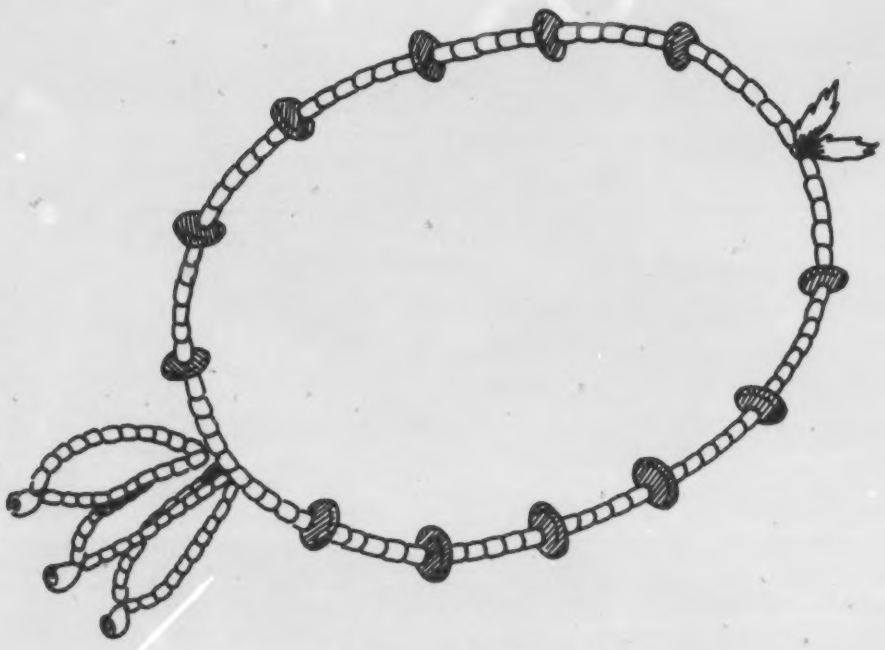
Open bottom of grocery bag and trim edges to form a rectangle. Fold in middle to mark shoulders. Cut out the neck. Punch holes on sides. Decorate front and back with Indian designs. Cut fringe at the bottom. Tie sides with string or yarn.



INDIAN NECKLACES

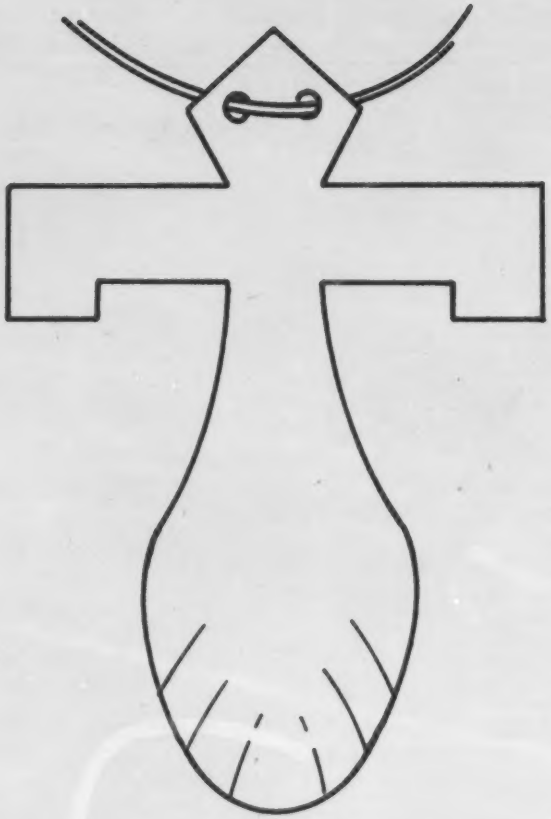


Thread beads on a string for easy-to-make necklace.



Use any combination of beads, macaroni, or pieces of straws to make an Indian necklace.

Cut shape from vinyl piece. Lace shoe string or vinyl strip through holes. Add several beads and knot ends of strip together.



INDIAN NECKLACES

42

BEAR CLAW NECKLACE

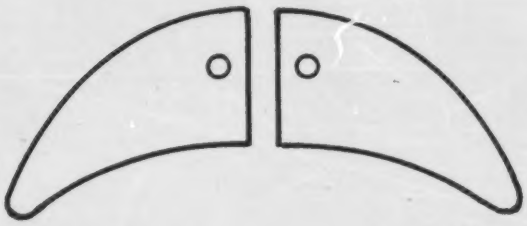
Bears were considered very dangerous. In some tribes a warrior who killed one was considered to be very brave. To show his bravery, the warrior would wear the bear claws on a necklace.

Thread beads and bear claws* onto a vinyl strip or string to form necklace. If fur pieces are used, fold them over the strip and secure with some glue or cement. Knot ends of strip together and wear.

* Bear claws may be made from cardboard or from the following dough recipe:

Heat 1 1/2 cups water, then add 1/3 cup black liquid tempera and 1 cup salt. Cool. Add 3 cups flour and mix well. Roll and cut with moon-shaped cookie cutter. Cut in half. Use pencil to punch hole for string. Bake at 325° for 30 - 45 minutes or until firm. Spray with acrylic varnish. (Makes approximately 100.)

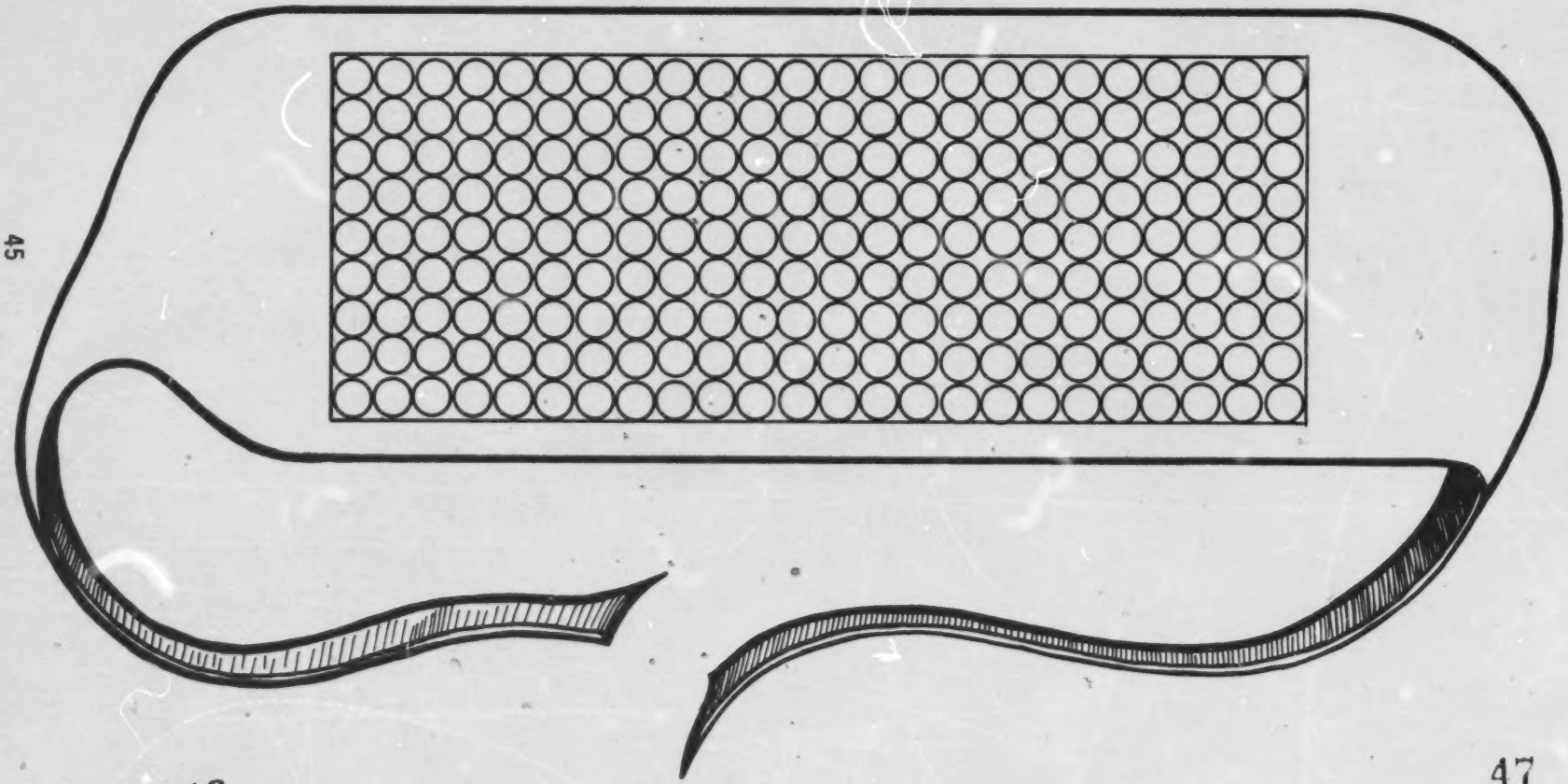
Dry tempera may be used. Mix flour, salt, and dry tempera. Slowly add water. Form into ball. Refrigerate until used. May be kept in refrigerator for two weeks.



BEAR CLAW PATTERN

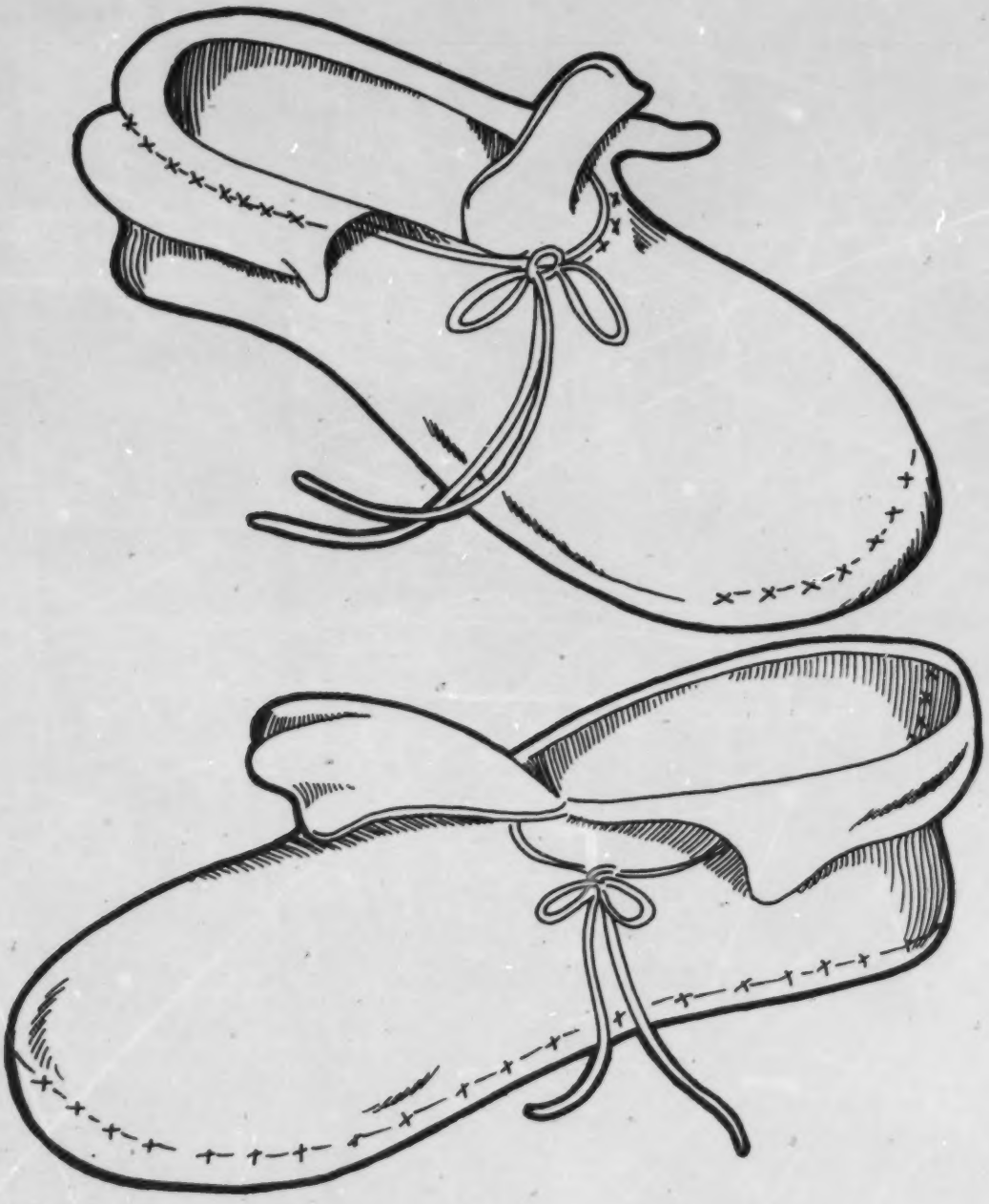
ARM BAND

Design a beaded arm band. Use crayons or map pencils to make your design.



MOCCASINS

Draw Indian designs and color the moccasins.



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RELIGION – LIFE AND DEATH

The belief in a spiritual being was a part of Indian culture. Religious ideals were included in tribal laws, ceremonials, customs, and songs. Birth, life, death, and life after death were included in most tribes' philosophy of life or religious belief.

The exact form of this belief varied with the tribes. Some tribes had a sacred item that protected and kept the tribe together. To some, the perfect gift from god was the birth of a child into the tribe. It was considered an honor to sacrifice one's self for the protection of the tribe.

Life after death was a part of religious belief. The tribal members did not fear death but were very concerned about growing old. They did not wish to die of old age. The older men were pledged to fight in battle. Other people were allowed to request to be left alone to die. These included the sick and injured, as well as the elderly. After death the soul would go to stay with the spiritual being or god.

PRAYER FAN

Feathers have been a part of the Indian religious ceremonies in the past and in the present. A fan made from eagle feathers was highly valued. The eagle was a symbol of strength and courage and its feathers were considered to possess great medicine.

3 large feathers

glue

tape

felt piece (3½" x 3")

Tape the feathers together at the base, placing the feathers to form a fan. Glue the felt piece over the tape.

INDIAN MUSIC

Music was used in two forms. It was sung and it was played. Lullabies were sung to comfort babies and small children. Songs were used to ease the tensions of work. Most tribes had special songs for singing and dancing during religious ceremonies. Each religious festival had its own dance. The festivals celebrated important functions in Indian life. Indians danced to ask God for a good harvest, to send rain, to ensure the return of the buffalo, or to help them win a battle.

Several musical instruments were included in the festivals. Drums, flutes, rattles, leg rattles, and moraches were used. The instruments were constructed from materials in the Indian's environment. Gourds were dried and used as rattles until tin cans became available. Leg rattles were made from turtle shells. Later, bells were attached to leather bands in place of the shells. Drums or tom-toms were constructed from leather and wood. Notched sticks rubbed together became moraches. These instruments together provided the rhythm for the Indian songs and dances in the past and are still used in today's celebrations.

INDIAN RATTLES

small baking powder can

dowl stick 18" long

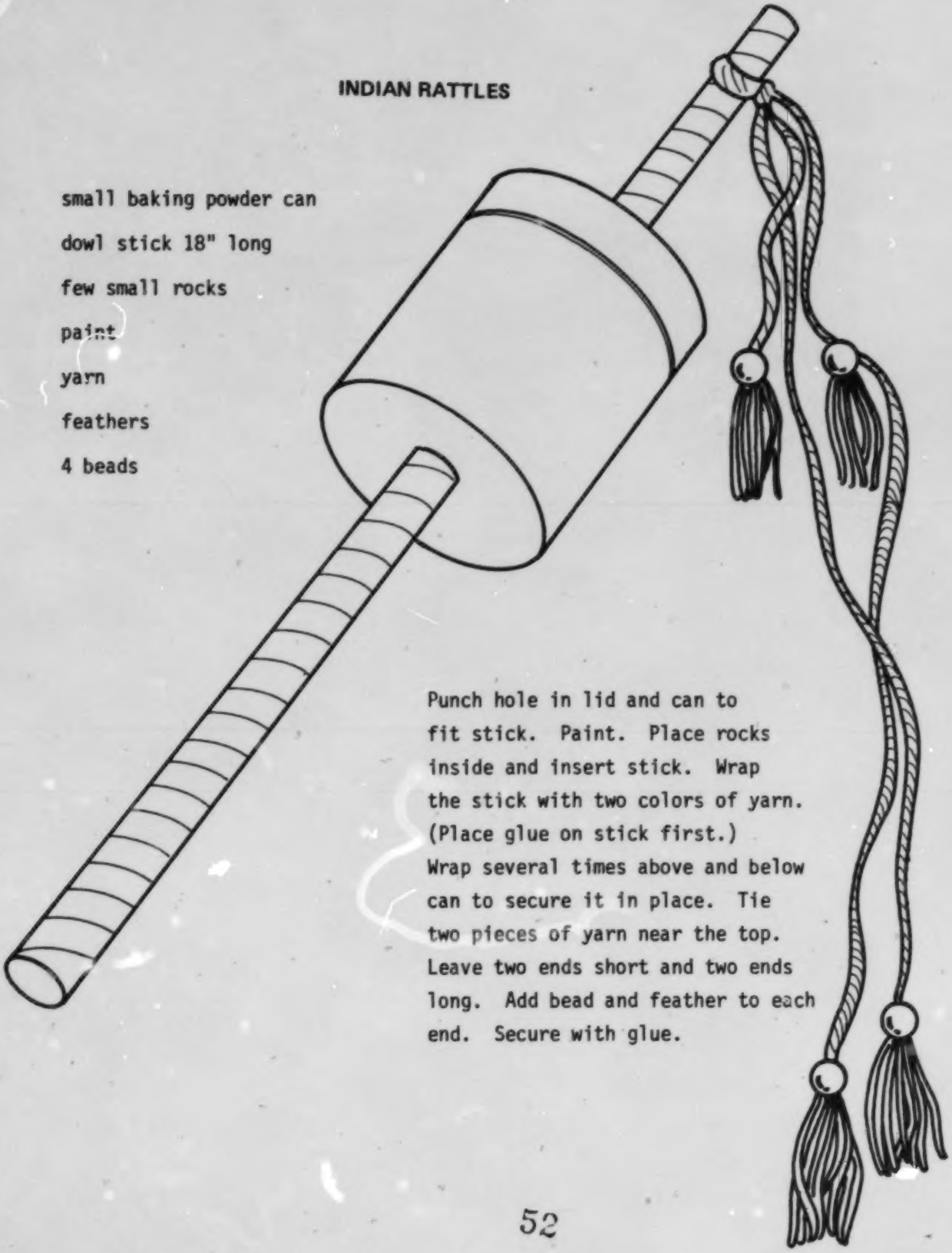
few small rocks

paint

yarn

feathers

4 beads



Punch hole in lid and can to fit stick. Paint. Place rocks inside and insert stick. Wrap the stick with two colors of yarn. (Place glue on stick first.) Wrap several times above and below can to secure it in place. Tie two pieces of yarn near the top. Leave two ends short and two ends long. Add bead and feather to each end. Secure with glue.

52

INDIAN DRUM OR TOM TOM

oatmeal box
brown paper

Use oatmeal box and cut brown paper to cover sides. Have children decorate and glue paper onto the box. Use hands or wooden spoon to tap musical rhythm.

coffee can with lid
2 octagon-shaped vinyl pieces
2 yards string or cord
brown paper

Use any size coffee can with plastic lid. Cut 2 octagon-shaped vinyl pieces with at least a 3/4" overlay. Punch holes at the 8 points. Cover can with decorated brown paper. Use string to lace top and bottom vinyl pieces onto the can. Tap with fingers or wooden spoon for musical rhythm.

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HORSE PAINTING

The horse was very important to the Plains Indian. The horse was in battle and hunting. Special symbols were painted upon the animal's body. These provided protection during battles and helped the Indian find the great buffalo herds.

The horse going into battle was decorated by the warrior. In addition to painted symbols the tail was tied so an enemy could not grab it. The mane was also gathered and tied so it would not interfere with bow and arrows.

The hunting horse was painted with symbols to help bring the favor of the great spirit. In some tribes the wife or mother of the hunter would paint the horse adding a special secret prayer on the hindquarter. The prayer would be revealed only if the hunter was successful.

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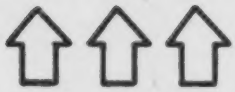
BATTLE SYMBOLS FOR HORSE

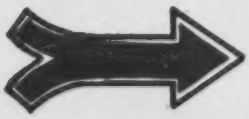
Circle -- placed around eyes and nostrils to provide alert vision and sharp sense of smell.



Arrow Points -- Brought victory when placed in a line.

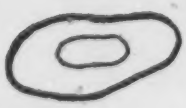
Thunder Stripes -- painted down the front legs, pleased the God of War.

Arrowheads -- when painted on all four hoofs, made the horse swift and nimble-footed.



Fire Arrows -- caused trouble for the enemy when painted on a horse.

Right/Left Handprints -- when traced on the horse's chest showed that he had knocked down an enemy.



Battle Scars -- were painted red.

Pat Handprint -- red left-hand print on right hip of the horse was one of the highest honors. It indicated that a horse had taken his master into danger and brought him home unharmed.

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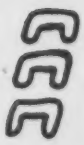
Coup feathers -- these symbols of death were braided into the tail and forelock of the horse.

Medicine Bag -- placed in the bridle was a bag containing items believed to bring favor from the great spirit.

Upside-Down Handprint -- the highest honor placed on a horse meant that the owner was going out on a do-or-die mission.



Hoof Marks -- indicated the number of horses captured.

Slash Marks -- indicated honors received by warrior.

Peace -- a broken arrow placed on the horse would help bring peace.

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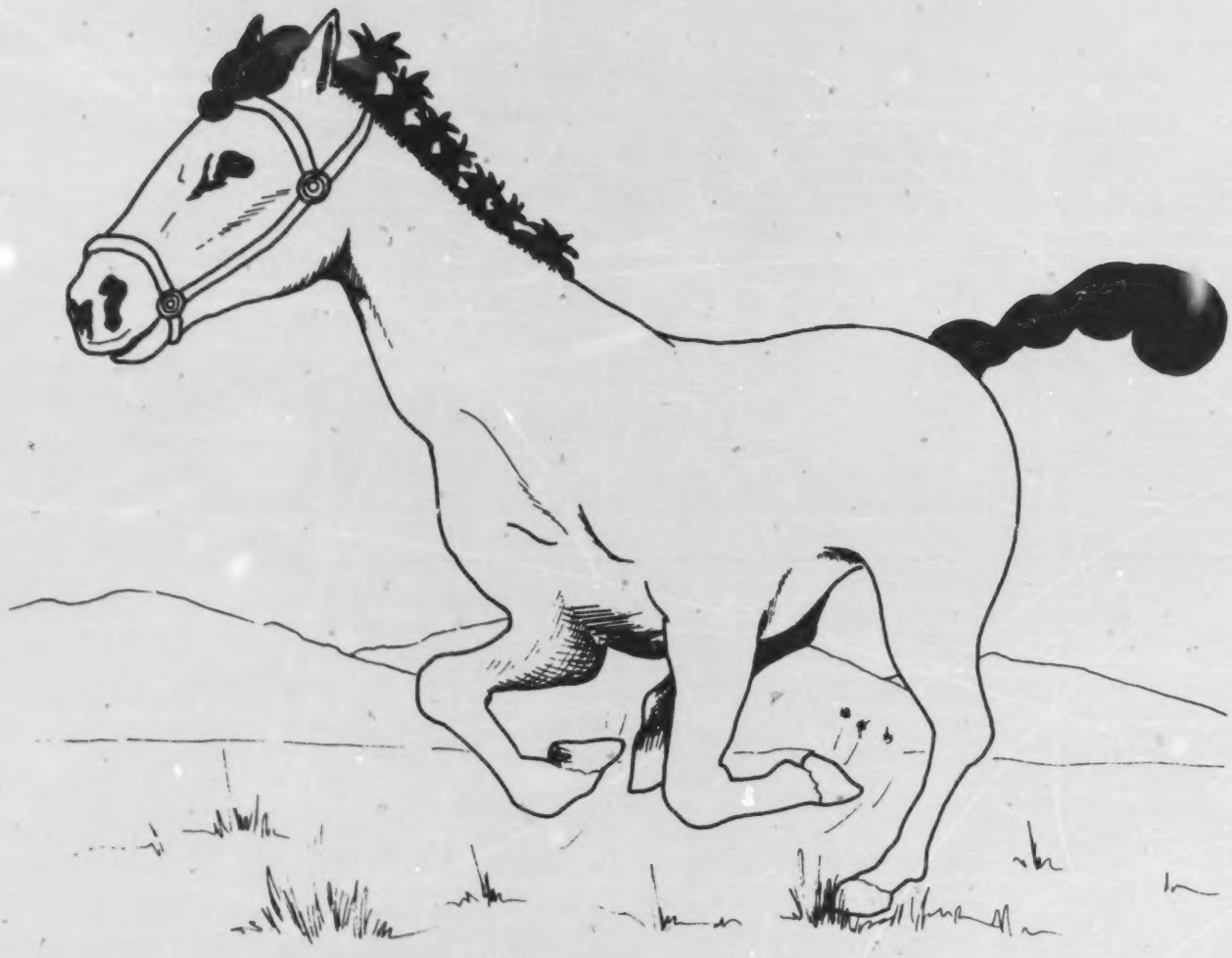
PAINTED HORSE – READY FOR BATTLE

57

HORSE – READY FOR BATTLE

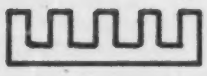


Add battle symbols to bring victory and protection to the rider.

HUNTING SYMBOLS FOR HORSE

Sun of Happiness -- placed to bring blue skies.

Circle -- placed around eyes and nostrils to provide alert vision and sharp sense of smell.



Fence -- when placed on the jaw it helped to keep in good luck.

Sacred Buffalo -- when placed on the horse it showed the great spirit that the horse's owner was thankful for his past buffalo kills.

Arrow of Swiftness -- gave a horse speed when painted on the legs.

Lightning -- gave a horse speed when painted on the legs.

Stars of Guidance -- placed on front hoofs would keep the horse sure-footed and take it straight to buffalo.

Buffalo Tracks -- painted on hips told of other good hunting trips.

Special Prayer -- A special design painted by a wife or mother to bring a good hunt. It was a combination of several markings with meaning for only the one who painted it.

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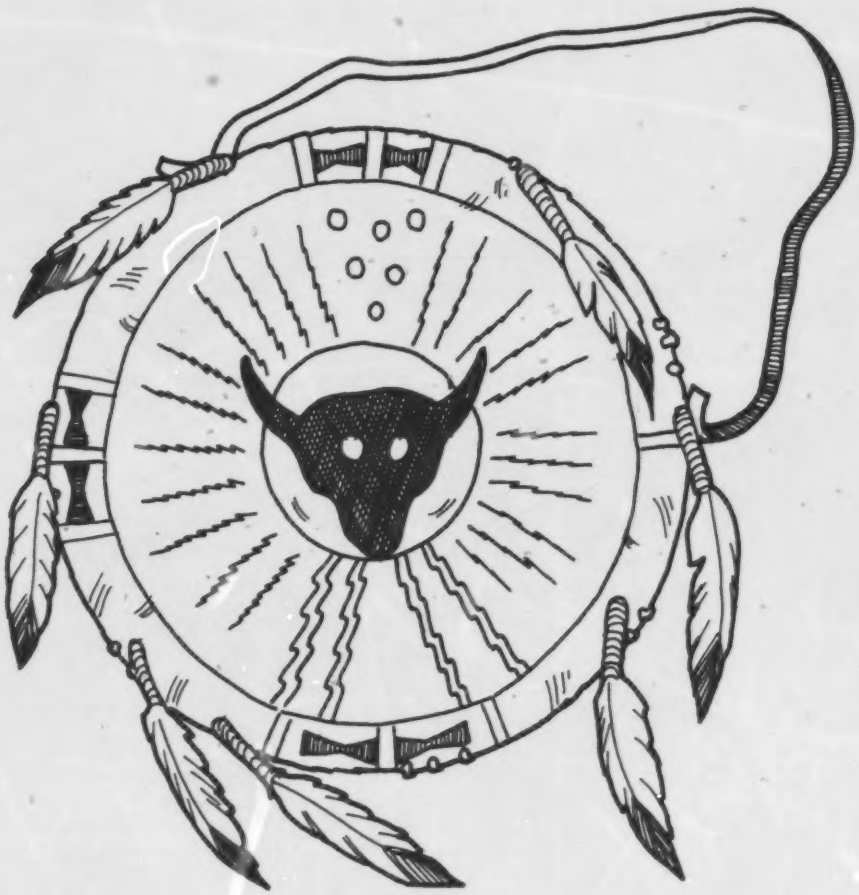
PAINTED HORSE – READY FOR HUNTING

HORSE – READY FOR HUNTING

Add hunting symbols to bring a good buffalo hunt.

WAR SHIELD

Shields were used by the Plains Indian tribes. The shields were about 18" in diameter and made from buffalo hide: Indians carried shields into battle for two reasons. The first reason was for physical protection. The second reason was for spiritual protection. The shields were decorated with symbols that the Indian warrior believed would provide extra power over the enemy.



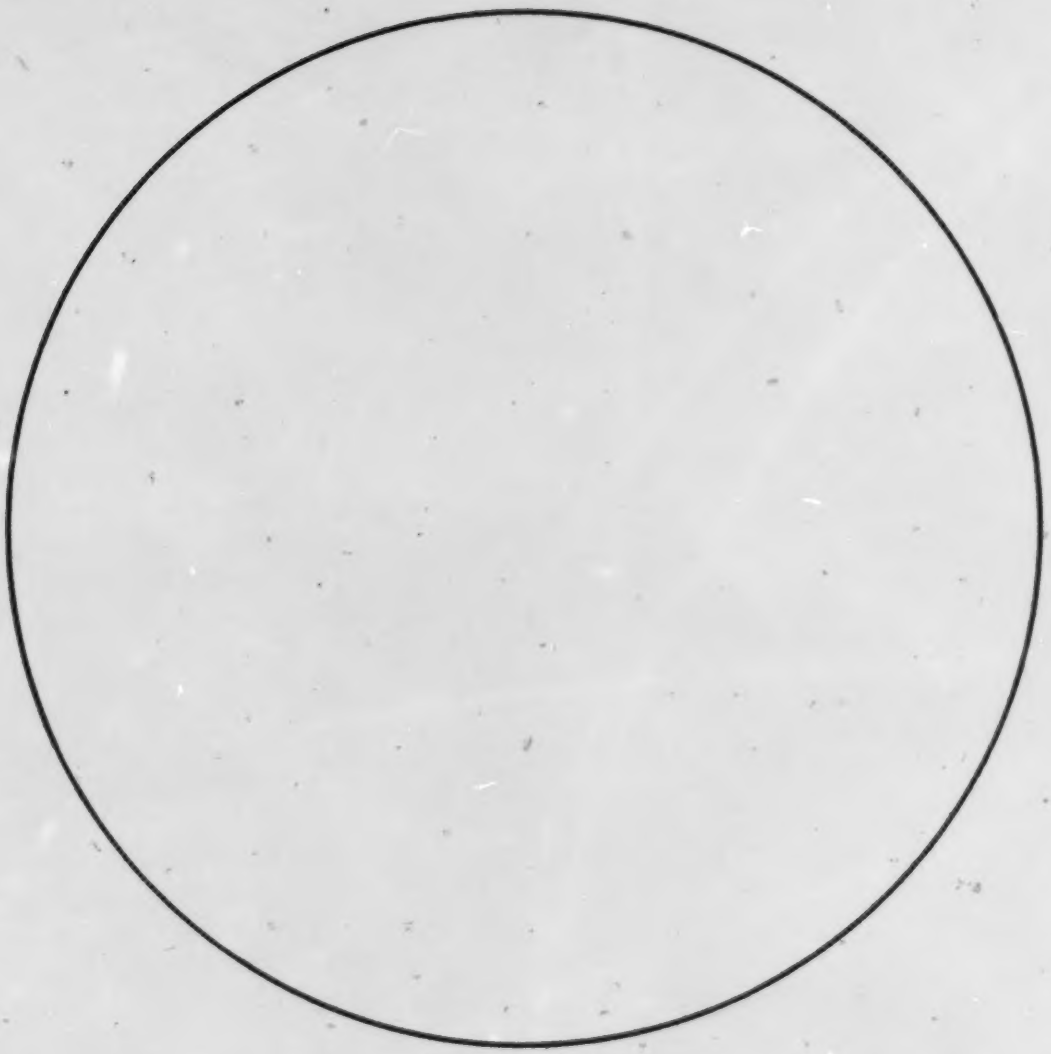
SHIELDS

heavy cardboard
or pizza rounds
feathers
crayons
yarns
glue

Decorate shield with Indian designs. Punch two holes at top. Thread a piece of yarn through the holes and tie ends in a knot. Use to hang the shield.

Feathers may be glued to each side and yarn could be added at the bottom. Tie through holes punched around edge and fray for thicker effect.

SHIELD



Design a shield for an Indian warrior.

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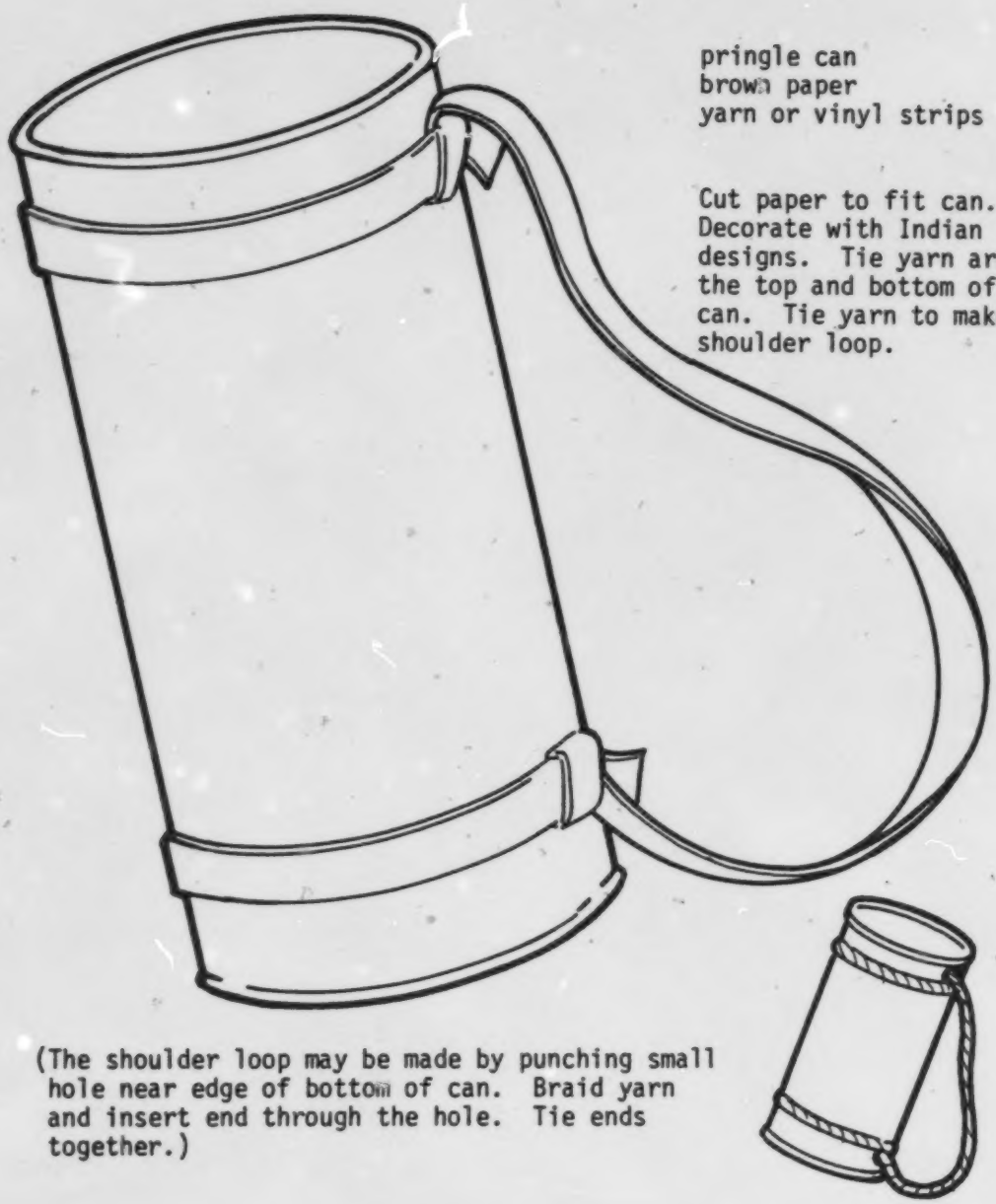
INDIAN QUIVER



pringle can
brown paper
yarn or vinyl strips

Cut paper to fit can. Decorate with Indian designs. Tie yarn around the top and bottom of can. Tie yarn to make shoulder loop.

(The shoulder loop may be made by punching small hole near edge of bottom of can. Braid yarn and insert end through the hole. Tie ends together.)

66

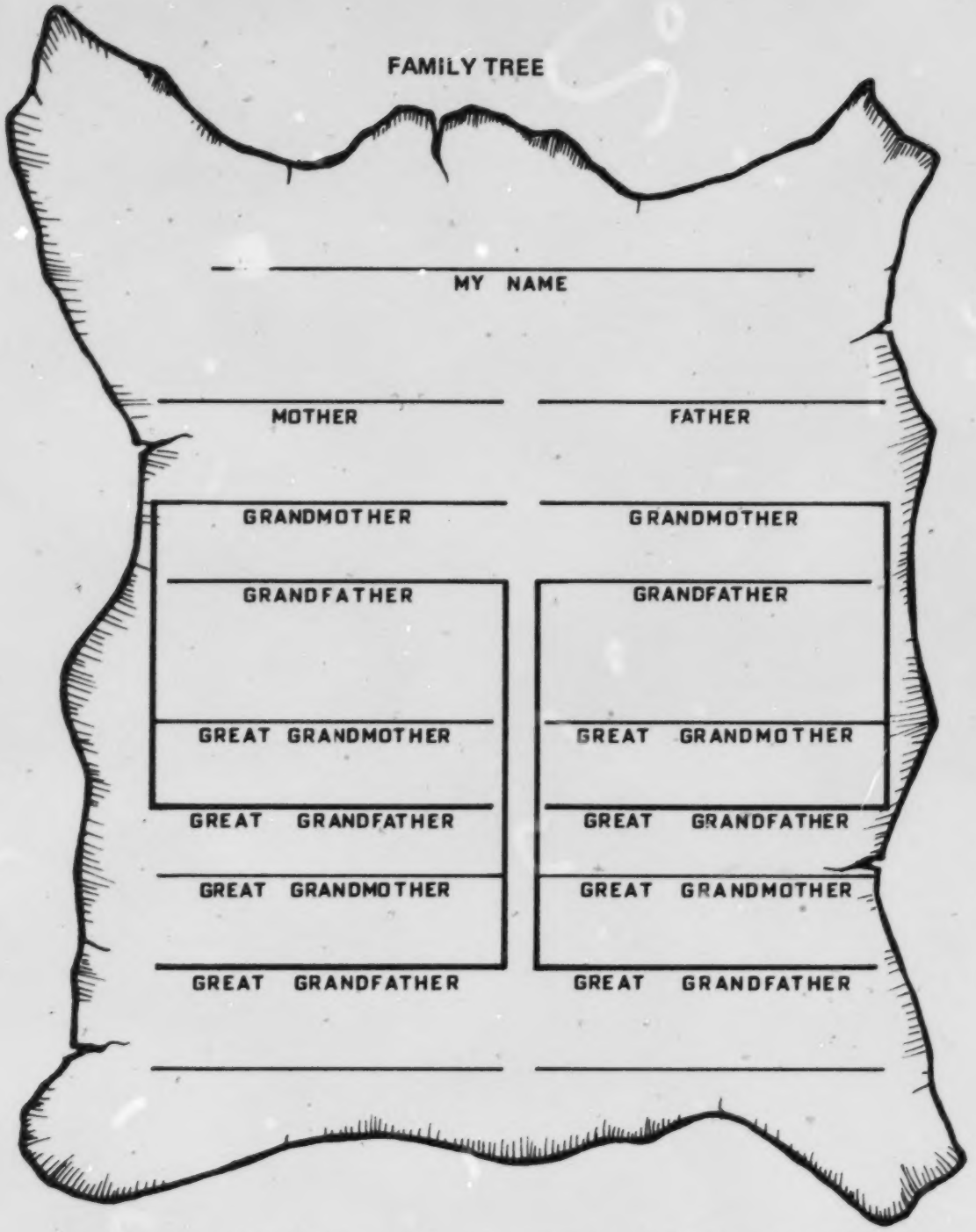
EXTENDED FAMILY

The Indian family of the past included many people. Father, mother, and children often shared a home with grandparents, uncles, aunts, cousins, and some non-relatives. The older Indian citizens had a respected place in the life of the family. They were honored because the Indians believed that wisdom came with the experiences of a long life.

This is called an extended family. It is still prevalent in today's Indian culture. The typical non-Indian family unit contains only the immediate family members.

* * * * *

Determine if any class members live in a home with an extended family. List and discuss advantages and disadvantages of having an extended family.



Complete the family tree chart. Does your "family" include anyone not directly related to you? If so, list them below.

STEREOTYPING

All insects are bad.
All bears are dangerous.
Snakes are a menace.

The above three statements are steroetypes applied to the animal kingdom. When each statement is examined closely, one discovers that it is not completely true.

* * * * * * *

Have the class compile a list of other stereotypes. Discuss the wording that makes each statement inaccurate. Why do we accept a general statement about a group as fact? How can we avoid the use of stereotyping?

STEREOTYPING AND THE NATIVE AMERICAN

A stereotype is a mental picture. It is the way one group of people thinks about another group. While it may be a positive image, frequently it is negative. It is negative because stereotypes usually depict an entire group by one set of simple characteristics. Two examples of negative stereotypes are: that all Indians lived in tepees and that all Indians do not believe in working. Much harm can be done by believing and repeating stereotypes.

* * * * * * *

Have the class discuss the following list of stereotypes. Are they positive or negative? With which ones do they agree and disagree?

All Indians lived in tepees.
Indians do not believe in working.
Indian babies never cry.
All Indian children do poorly in school.
Indians are proud.
Indians are honest.
All Indians were good horsemen.
Most Indians receive monthly government checks.
Indians are lazy.
All Indians benefit from free government programs.

Suggested Activities:

1. To initiate unit on Native Americans, prepare a display of pictures, objects, pamphlets, and photographs of the American Indian of yesterday and today.

2. Plan a field trip to a museum to view the exhibits and artifacts displayed.

3. Develop a list of questions for discussion and/or investigation. These may be included as a part of a learning center unit. Some examples are:

   a. Who are the Indians?

   b. Why did the Indians have different homes?

   c. How did the Indians eat without stores?

   d. How did the Indians grow their food?

   e. How did the Indians decorate their clothing?

   f. Why did the Indians and settlers fight?

   g. Are Indians citizens?

   h. How do Indians earn a living?

   i. Do Indian children go to school?

   j. Must Indians stay on reservations today?

   k. Why do some Indian children attend schools just for Indians?

4. Compare the arts and crafts of the Indians from the different regions. Prepare a display.

5. Learn Indian sign language as a class. Learn to sign the Pledge of Allegiance. See the Citizenship and Leadership curriculum guide.

6. Visit an art gallery.

7. Study the clothing worn by the Indians. Note the relationship between the environment and materials used. Demonstrate how to make moccasins.

8. Find out the importance of music and dance in the Indian cultures. They danced for many reasons: for healing, for prayer, for entertainment, and to frighten away evil spirits. Learn to dance the rain dance.

9. Have students prepare report on Indian communications. Included may be language (in the United States there were over 300 separate spoken languages), hand sign language, smoke signals, picture writing (hides, trees, rocks, and sticks) and totem poles (constructed by Northwestern Indians).

10. Study the Indian diet. Animals eaten were deer, buffalo, rabbit, birds and turkeys. Many planted gardens. The parts of plants used were roots, stems, leaves, flowers, and seeds. Fish, clams, turtles were included with some coastal tribes consuming whales and seals. The bear was eaten by some tribes and considered sacred by others because he walked on his hind legs like a human, and therefore was not eaten.

11. Research the contributions of the Indian culture to the white man.

    a. The Indians helped the first settlers to survive by providing food, building shelters and teaching them how to grow crops.

    b. The Indians helped the settlers locate mineral deposits.

    c. The Indians introduced new foods such as: vanilla, peppers, squash, peanuts, chocolate, chicle (for chewing gum), maple sugar, tomatoes, pineapples, and tobacco.

    d. They also showed the settlers how to prepare special dishes, such as: popcorn, tapioca, grits and succotash.

    e. The Indians also invented the hammock, parka, toboggan, canoe, and moccasin.

    f. The Indians named such common animals as the chipmunk, skunk, and woodchuck.

    g. Indians were responsible for the domestication of plants and animals.

    h. Many cities, states and countries have Indian names, such as: Chickasha, Oklahoma, and Canada.

12. Research the life of Indians today. Note that:
    a. Indians are American citizens.
    b. Indians can hold office in government and vote.
    c. Indian children can attend school.
    d. Some Indians in other states live on reservations; others choose to leave the reservations to live elswhere.
    e. Indians earn their living the same way that most Americans do.
    f. Indians suffer the same hardships as other Americans. (Ex: poverty, disease, drug and alcohol abuse, and loneliness).

13. Compile a list of well-known Indians from all areas: politics, sports, drama, art, and music/dance.

14. Discuss various television programs on the cowboys and Indians. Note how the Indians are portrayed. Is it an authentic presentation?

15. Have the students draw the story of Indian removal on a roll of paper. Present on "TV". (Use cardboard box and dowel rods to construct "TV".)

16. Invite an Indian guest-speaker to visit the class. Prepare questions on history and life today before the visit.

17. Learn Indian games and play during Physical Education classes and/or recess.

18. Have each student choose an Indian name. Using picture writing, draw the name on a painted rock. Spray with acrylic and use as a paper weight.

19. Construct a tepee and place in the corner of the classroom. Place a basket of Indian-related library books next to the tepee for free time reading.

20. Make a stack of large feathers. (The pattern is included in the book.) Have each child decorate a headband made from paper, vinyl or cloth. Give the students a feather upon completion of assignments or learning center activity.

21. Have the students prepare a miniature weapon display. Using twigs, branches, stones, string, etc. make miniature weapons used by Indians - mount them on a poster board. Include bow/arrows, war club, shield, axe, spear, peace-pipe, and honor feathers.

22. Have students prepare a weaving of cloth or grass, reeds, etc.

23. Make a canoe. Carve one from wood or soap.

24. Make an Indian Corn Husk Doll. Cut three large cornhusk leaves into strips about two or three inches wide. Put the three strips together and fold them in half. Tie a string two inches from the fold to make the head. For the arms, cut two corn husks about five inches long. Tie strings half an inch from the ends to make hands. Slip the arms through the corn-husk body and tie a string around the body just below them to hold them in place. Paint a face and clothes on doll.

25. Make an Indian Honor Feather display. Using the World Book Encyclopedia or New Book of Knowledge Encyclopedia have the student prepare feathers, marking and notching them to indicate whether a warrior had defeated an enemy, cut an enemy, was wounded, was the first to strike an enemy, etc.

26. Have students prepare a biography of General Stand Watie, commander of the Cherokee Home Guard during the Civil War.

27. Several explorers traveled across the area that became Oklahoma. Have the students prepare maps of the travels of the explorers. Divide them by country; Spanish, French, and American. Include the Native American tribes encountered by each. Lists of explorers are included in this guide. Consult the Historical Atlas of Oklahoma for detailed maps of the explorers' travels.

28. Prepare biographies for these famous Oklahomans:

Johnny Bench
Yvonne Chouteau
Allie Reynolds
Lynn Riggs
Dale Robertson
Will Rogers
Willard Stone
Maria Tallchief
Marjorie Tallchief
Jim Thorpe
Clarence Tinker

29. The following list is composed of Indian Chiefs from many tribes located in many areas of the United States. Find three (3) facts about each one.

Atoka
Sitting Bull
Gall
Little Raven
Geronimo
Red Cloud
Quanah Parker
Osceola
Chief Joseph
Tecumseh
Kicking Bird
Cochise
Thomas LeFlore
Rain in the Face
Little Turtle
Low Dog
Red Cloud
Crazy Horse
Little Crow
Red Jacket
Allen Wright
Chief Lookout
Pontiac
Tishomingo
Lone Wolf
Black Kettle
Blackhawk
War Eagle
Crazy Horse
Corn planter
Santanta
John Ross
Nokoni
Running Water
Jefferson Gardner
Blackfish
Joseph Brant
Man Afraid of His Dog
Big Eagle
Stand Watie
Ruling His Son
Ross Swimmer
Black Dog
Powhatan

30. Find some words that were borrowed from the Native Americans. A partial list is included.

buffalo
canoe
caucus
chipmunk
hickory
hominy
igloo
mackinaw
moccasin
moose
opossum
papoose
pecan
persimmon
pow wow
pueblo
raccoon
skunk
squash
squaw
succotash
tepee (tipi)
toboggan
tomahawk
totem
wampum
wigwam

30. Read several Indian myths. Have the students prepare a filmstrip storyboard to illustrate one myth. Prepare a filmstrip if materials are available.

31. Spaniards brought horses to America during their explorations. The Indians learned the value of possessing them. Determine which tribe became the most outstanding horsemen and how did the introduction of the horse change the life of many tribes?

32. Compare the portrayal of cowboys and Indians in movies and television shows. Is the portrayal of the Indians accurate? What do the students believe?

33. Make a mural of Plains Indians.

34. Make a mural of Woodland Indians.

35. Prepare an illustrated dictionary using the vocabulary word list.

36. Do an in-depth study of one Indian tribe. Select one that is represented by many members in your area of the state. Refer to the "Outlines for Tribal Study".

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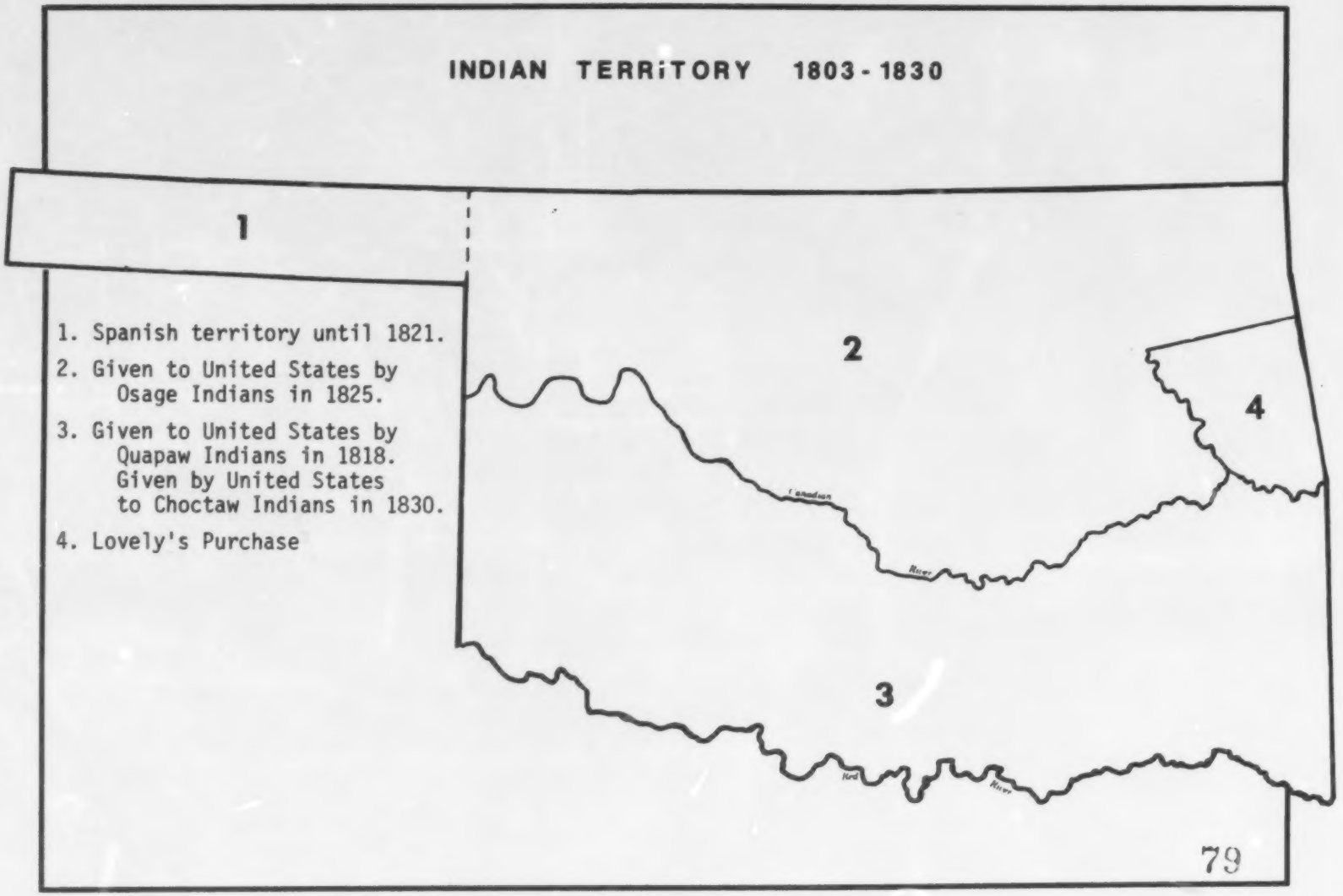
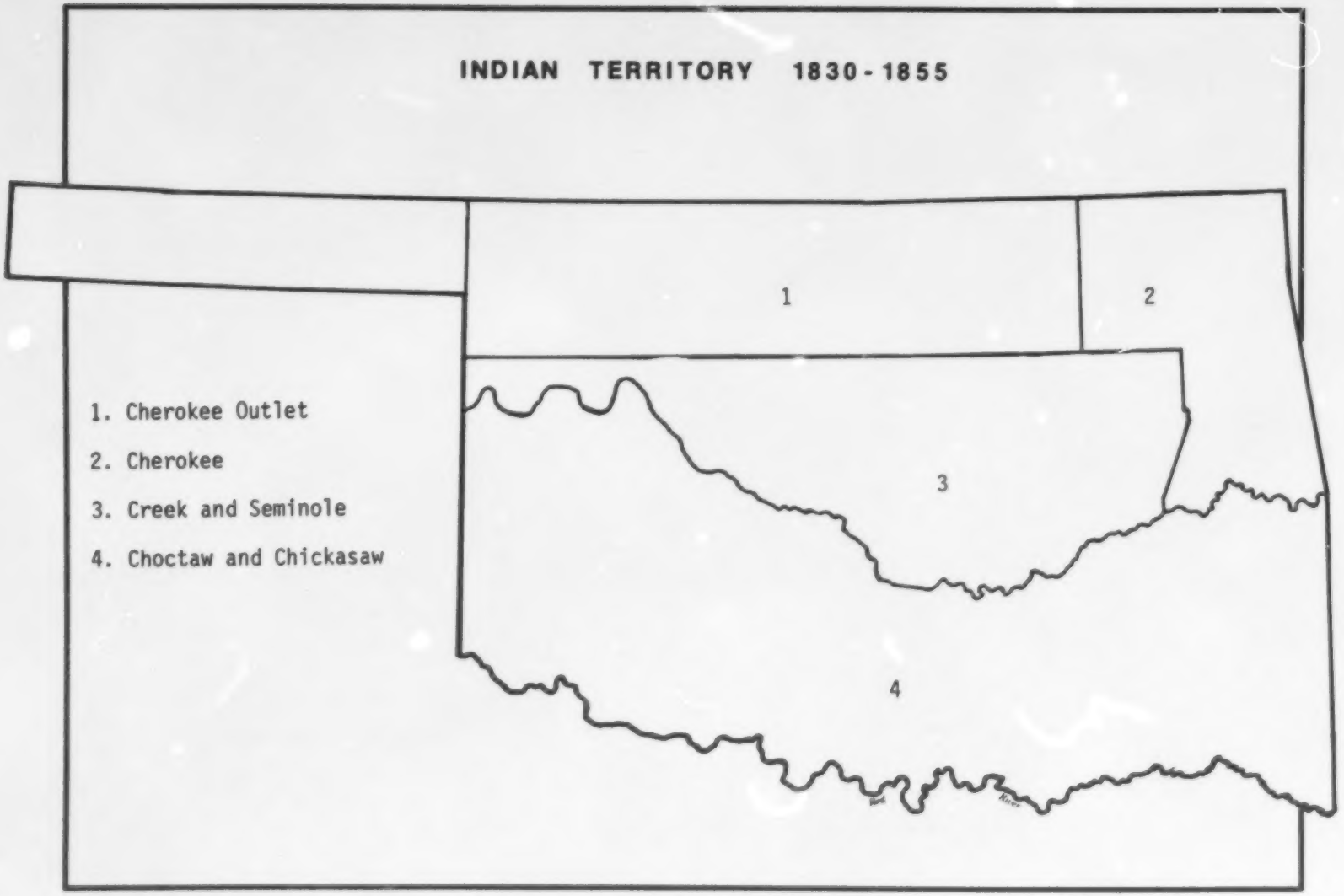
VOCABULARY

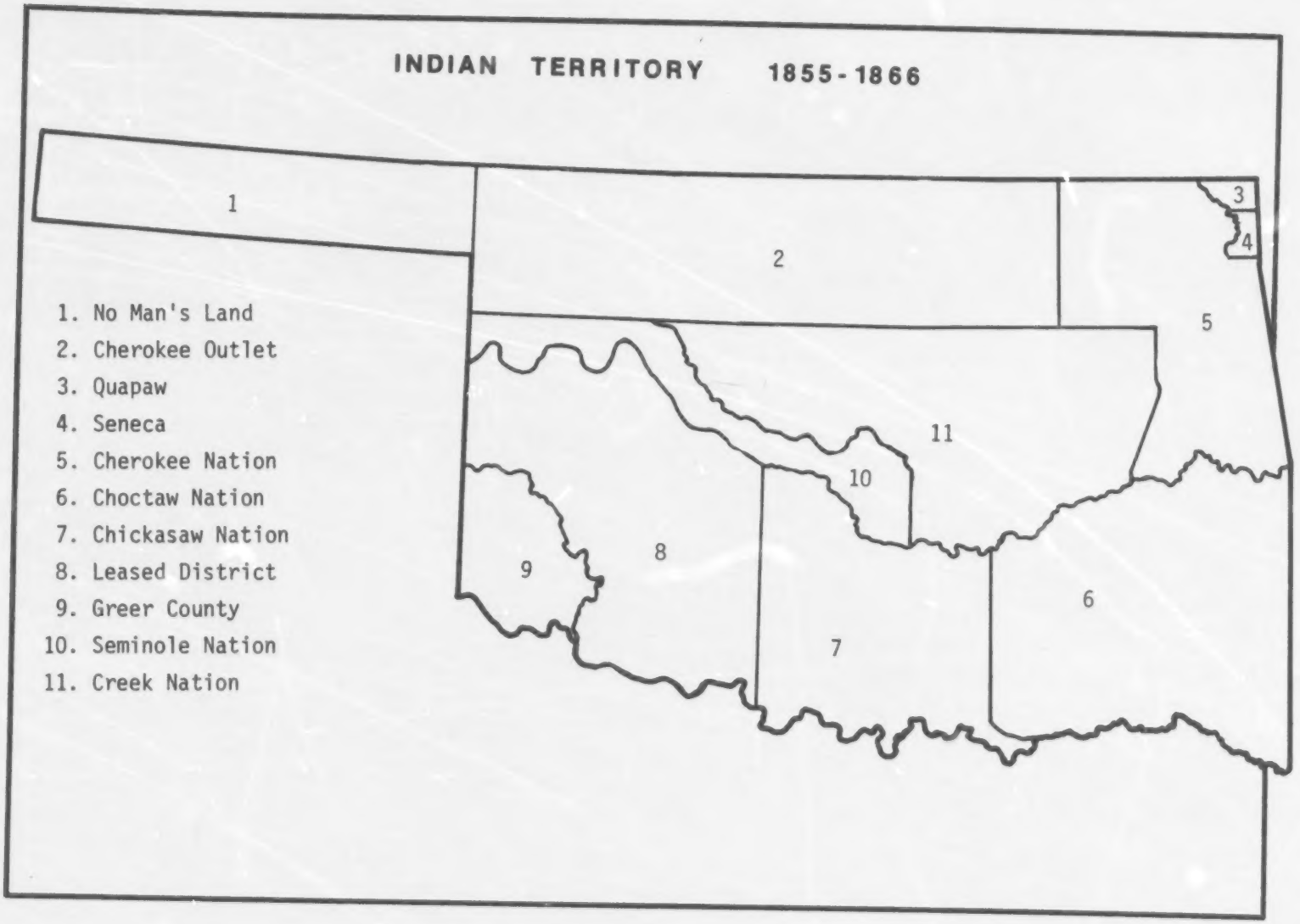
anklet
arrow
basketry
beadwork
bells
blanket
bow
breechcloth
buffalo
canoe
ceremony
Cherokee
Cheyenne/Arapaho
Chickasha
chickee
Choctaw
Comanche
cradleboard
culture
customs
designs
drum
eagle
extended family
featherwork
flute
history
Indian
jewelry
Kiowa
language
leather
medicine
moccasins
myth
Native American
papoose
parfliche
Pawnee
pemmican
Plains Indians
Ponca
pottery
religion
removal
reservation
Seminole
shelter
sign language
stereotype
tomahawk
transportation
travois
tribal
wampum
weaving
wigwam
Woodland Indians

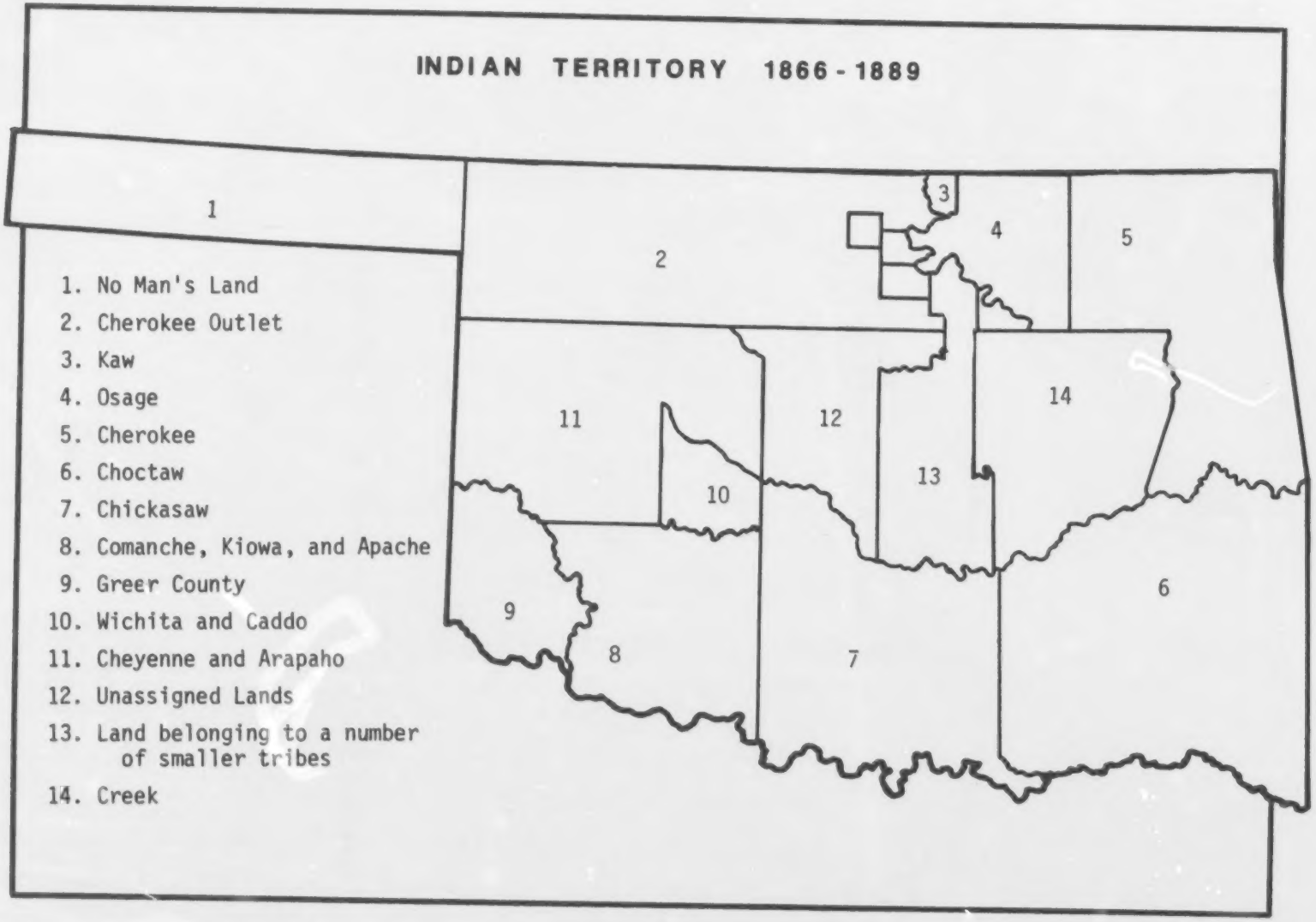

INDIAN TERRITORY 1803-1830
1
2
3
4
1. Spanish territory until 1821.
2. Given to United States by Osage Indians in 1825.
3. Given to United States by Quapaw Indians in 1818. Given by United States to Choctaw Indians in 1830.
4. Lovely's Purchase
79

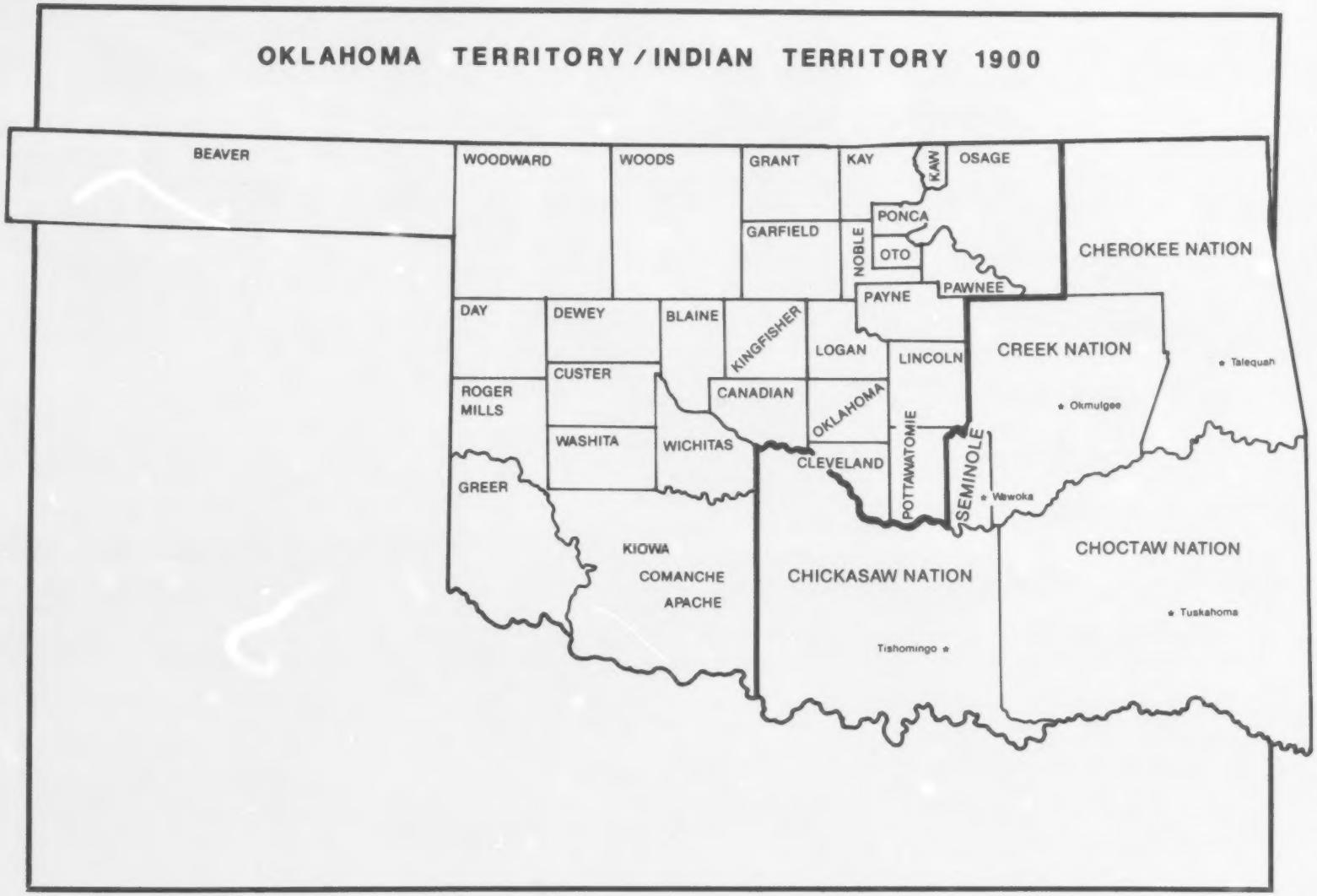
78

73


INDIAN TERRITORY 1830-1855
1
2
3
4
1. Cherokee Outlet
2. Cherokee
3. Creek and Seminole
4. Choctaw and Chickasaw


INDIAN TERRITORY 1855-1866
1
2
3
4
5
6
7
8
9
10
11
1. No Man's Land
2. Cherokee Outlet
3. Quapaw
4. Seneca
5. Cherokee Nation
6. Choctaw Nation
7. Chickasaw Nation
8. Leased District
9. Greer County
10. Seminole Nation
11. Creek Nation


INDIAN TERRITORY 1866 - 1889
1. No Man's Land
2. Cherokee Outlet
3. Kaw
4. Osage
5. Cherokee
6. Choctaw
7. Chickasaw
8. Comanche, Kiowa, and Apache
9. Greer County
10. Wichita and Caddo
11. Cheyenne and Arapaho
12. Unassigned Lands
13. Land belonging to a number of smaller tribes
14. Creek


OKLAHOMA TERRITORY / INDIAN TERRITORY 1900
BEAVER
WOODWARD
WOODS
GRANT
KAY
KAW
OSAGE
PONCA
GARFIELD
NOBLE
OTO
PAWNEE
CHEROKEE NATION
PAYNE
DAY
DEWEY
BLAINE
KINGFISHER
LOGAN
LINCOLN
CREEK NATION
Talequah
CUSTER
ROGER MILLS
CANADIAN
OKLAHOMA
Okmulgee
WASHITA
WICHITAS
CLEVELAND
POTTAWATOMIE
SEMINOLE
Wewoka
GREER
KIOWA
COMANCHE
APACHE
CHICKASAW NATION
CHOCTAW NATION
Tuskahoma
Tishomingo

EXPLORERS IN OKLAHOMA

Spanish:

1541 Francisco Coronado traveled across Oklahoma to Kansas discovering the Wichita. Claimed the area for Spain.

1541 Hernando De Soto met the Caddo tribe in the area that would become Eastern Oklahoma. Claimed the area for Spain.

1601 Juan de Onate, a treasure seeker, visited the same area of the Wichita that Coronado visited.

French:

1718 Bernard de la Harpe visited Eastern Oklahoma finding bad mines and Indian trade in metals with the Spanish

Pierre and Paul Mallet traveled across Oklahoma along the South Canadian River.

Fabry de la Bruyere toured the eastern third of the South Canadian River area.

1802 Pierre Chouteau established a trading post on the Arkansas River.

American:

1806 James B. Wilkinson was the earliest of the major explorers.

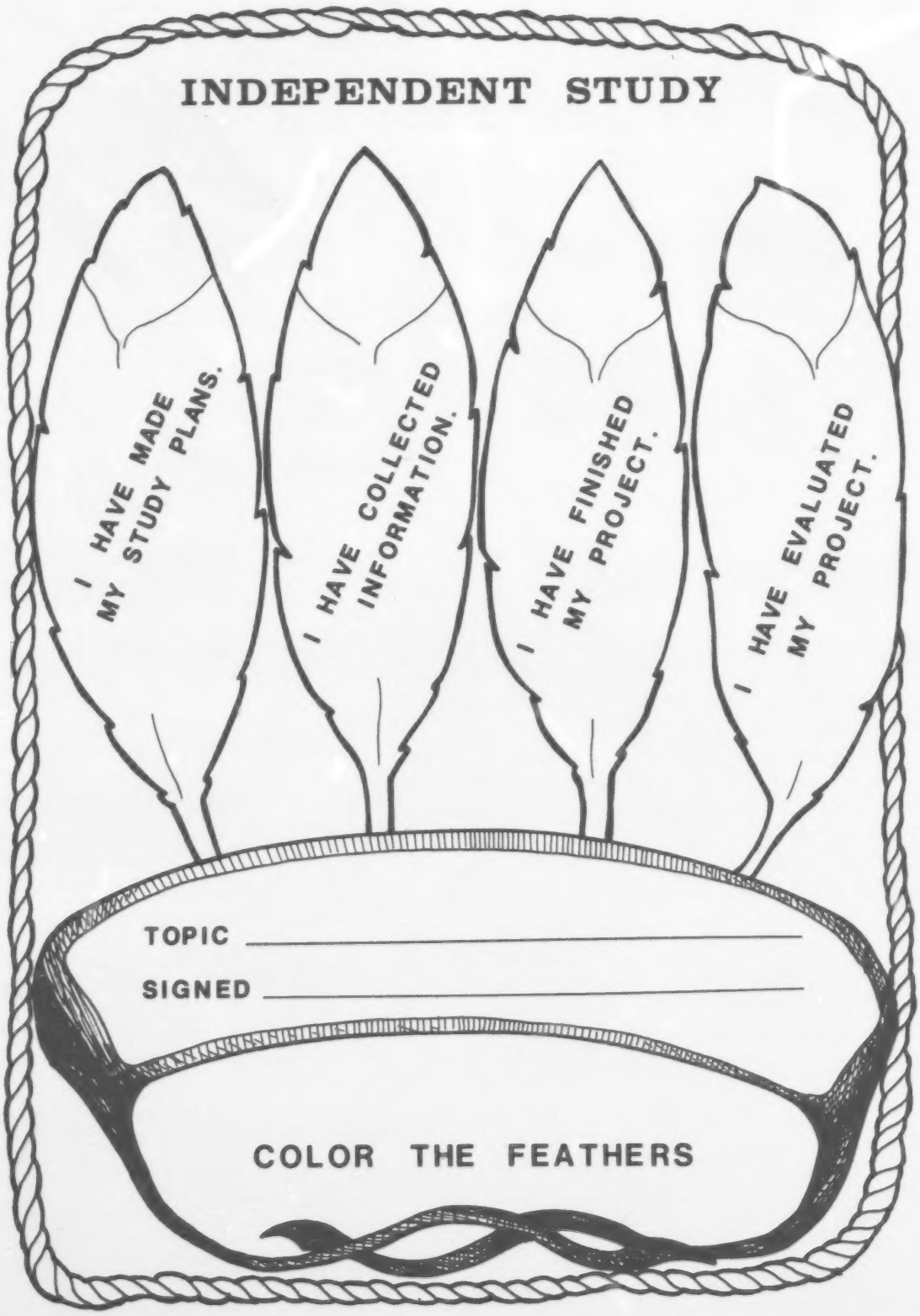
1811 George C. Sibley visited the Great Salt Plains.

1817 Stephen H. Long explored the Kiamichi Valley.

1819 Thomas Nuttall, a botanist, described in detail Southeastern Oklahoma in his journals.

1821 Stephen H. Long and Captain Bell traveled across Oklahoma while returning from a tour of Pike's Peak. Major Long explored the Canadian River believing it to be the Red River.

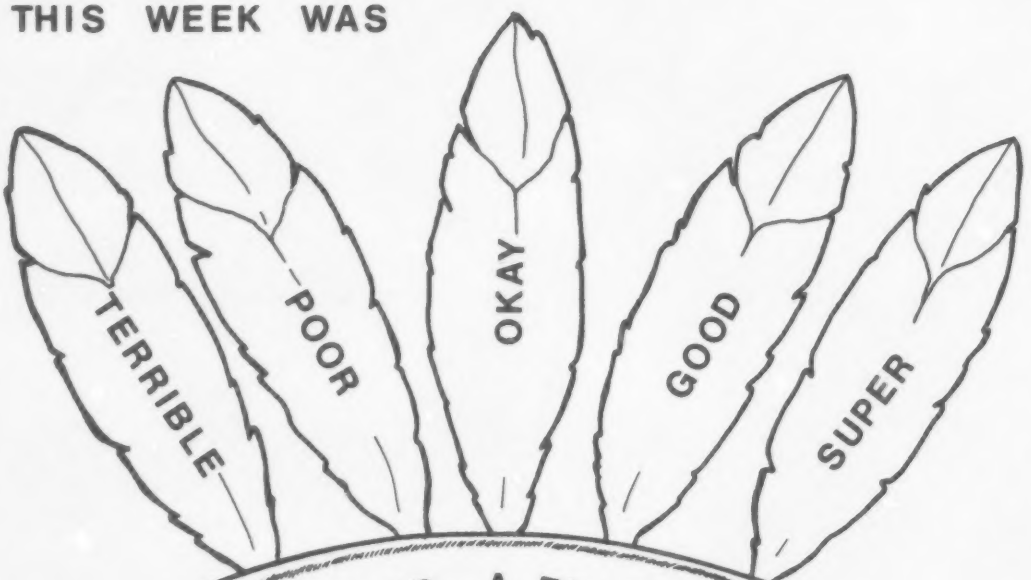
1821	Thomas James traveled along the Cimarron River to Western Oklahoma crossing to the North Canadian River area to continue across Texas to New Mexico.
1821	Jacob Fowler was one of the leaders of a trading expedition across Northeastern Oklahoma.
1832	Washington Irving left a written account of his tour of part of the Arkansas, Cimarron, and North Canadian Valleys.
1834	Dragoon Expedition under General Henry Leavenworth made a tour to establish peace. George Catlin, famous painter of Indian life, accompanied the tour.
1839-40	Josiah Gregg, a Santa Fe trader, crossed Oklahoma on an expedition from Arkansas to New Mexico.
1843	Nathan Bone led an expedition to the Great Salt Plains from Fort Gibson.
1849	Randolph B. Marcy led a group of emigrants to California across Oklahoma.
1853	Randolph B. Marcy in his search for the headwaters of the Red River, explored Southwestern Oklahoma.


INDEPENDENT STUDY
I HAVE MADE MY STUDY PLANS.
I HAVE COLLECTED INFORMATION.
I HAVE FINISHED MY PROJECT.
I HAVE EVALUATED MY PROJECT.
TOPIC
SIGNED
COLOR THE FEATHERS

NAME _____

DATE _____

THIS WEEK WAS



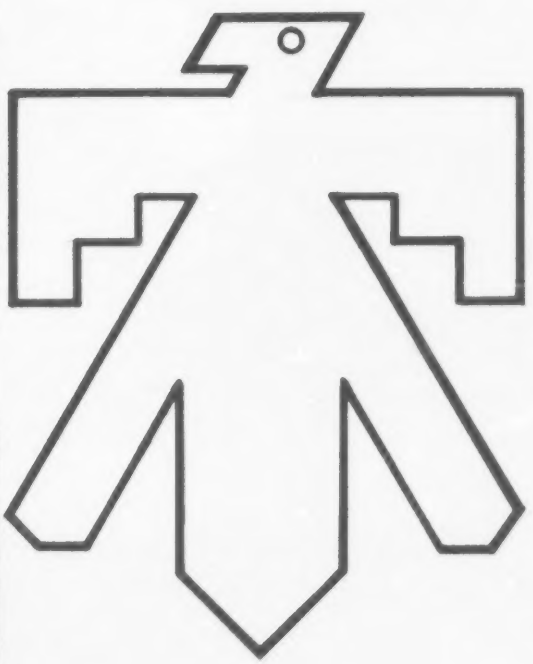
COLOR A FEATHER

Tell why you colored the feather that you did.

OFFICIAL CERTIFICATE

THIS CERTIFICATE IS AWARDED TO

_____



FOR FULFILLING
THE CONTRACT AND
COMPLETING THE
WORK PROMISED
FOR THE WEEK OF

_____

_____

TEACHER'S SIGNATURE

patterns

Patterns for Indian culture related items are included. These may be used as learning center components by writing problems, words, facts, phonetic sounds, etc. on the shapes. Some of the larger shapes may be used as booklet covers or as part of an art lesson. For example, the large moccasins may be used as a booklet cover or decorated with Indian designs using crayons, seeds, colored rice for beadwork, etc.

Patterns included are:

- Drum/Tom tom
- Moccasin
- Small Moccasins
- Tepee
- Arrows
- Arrowheads
- Small feathers
- Large feathers
- Wampum Bags
- Canoes

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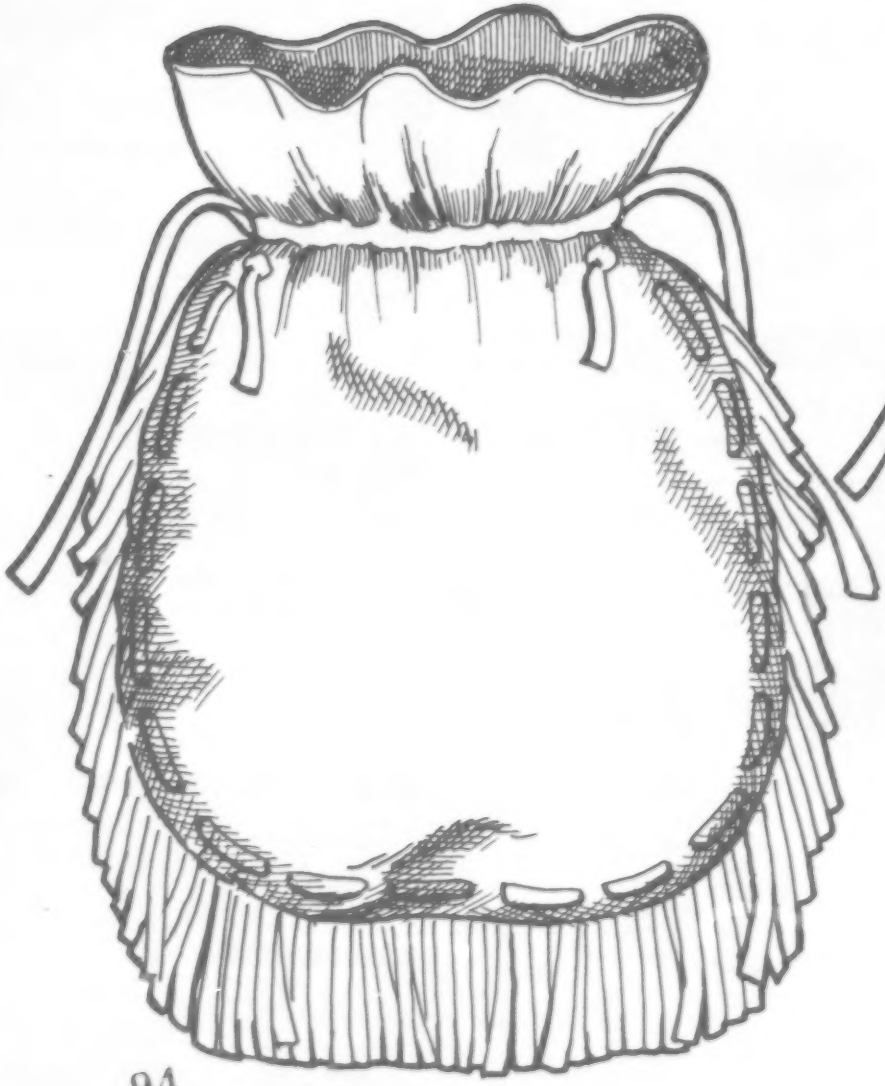

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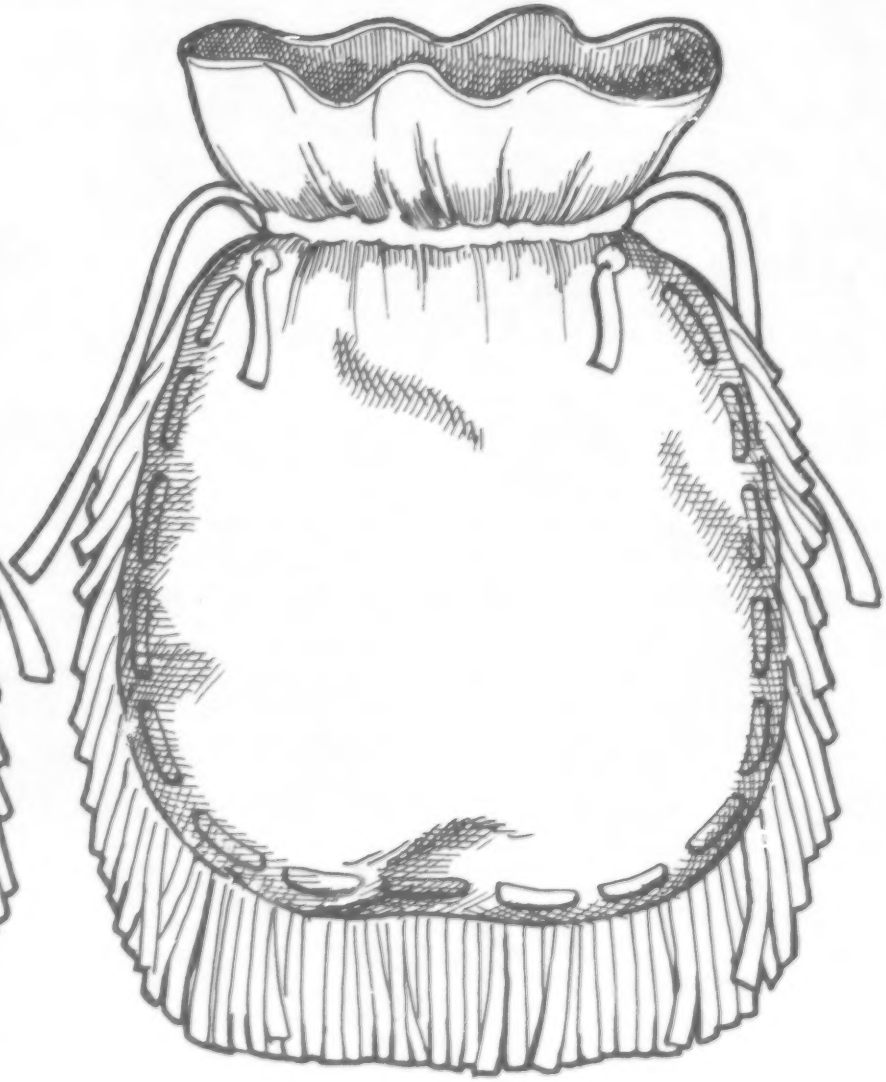

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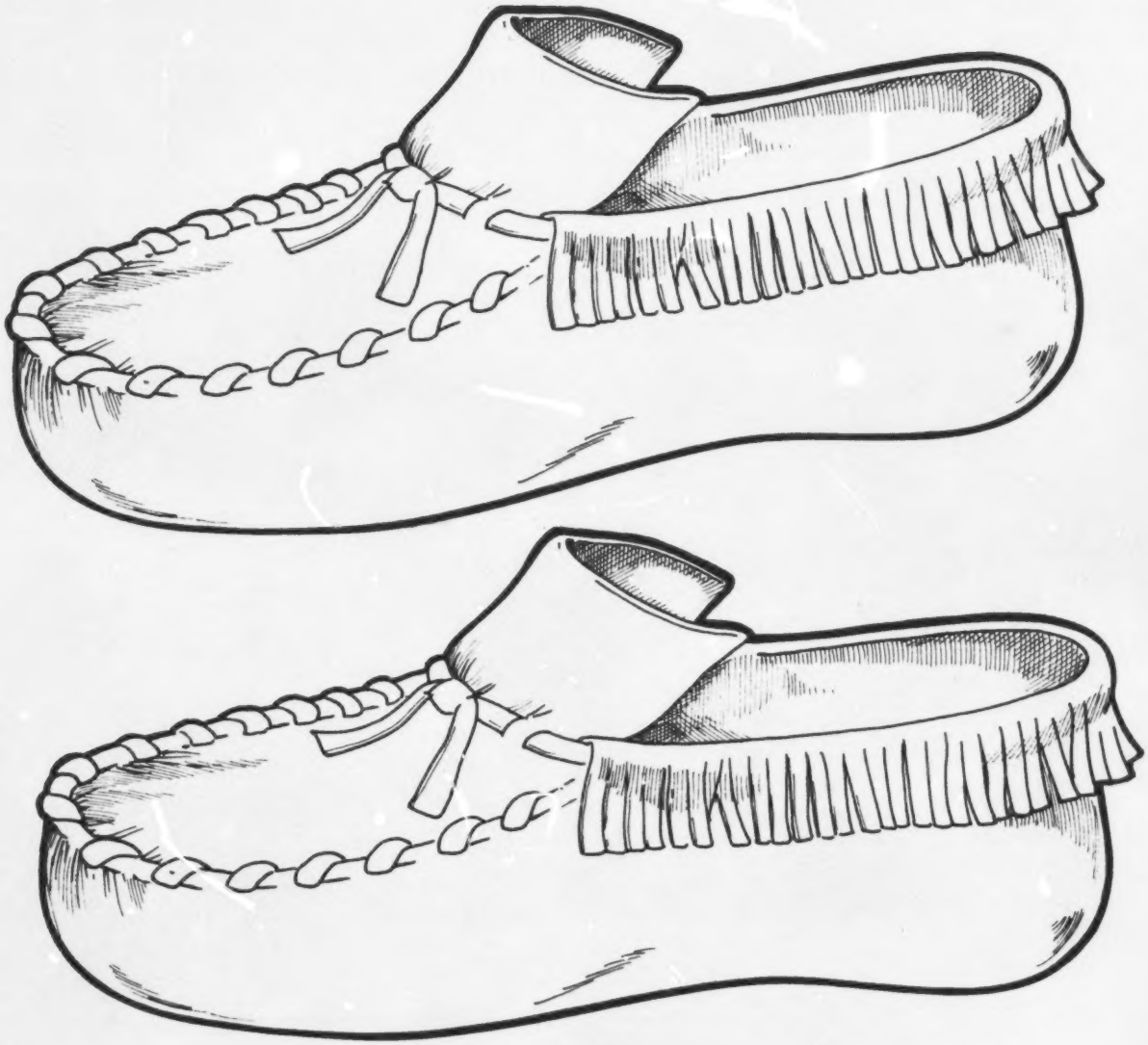

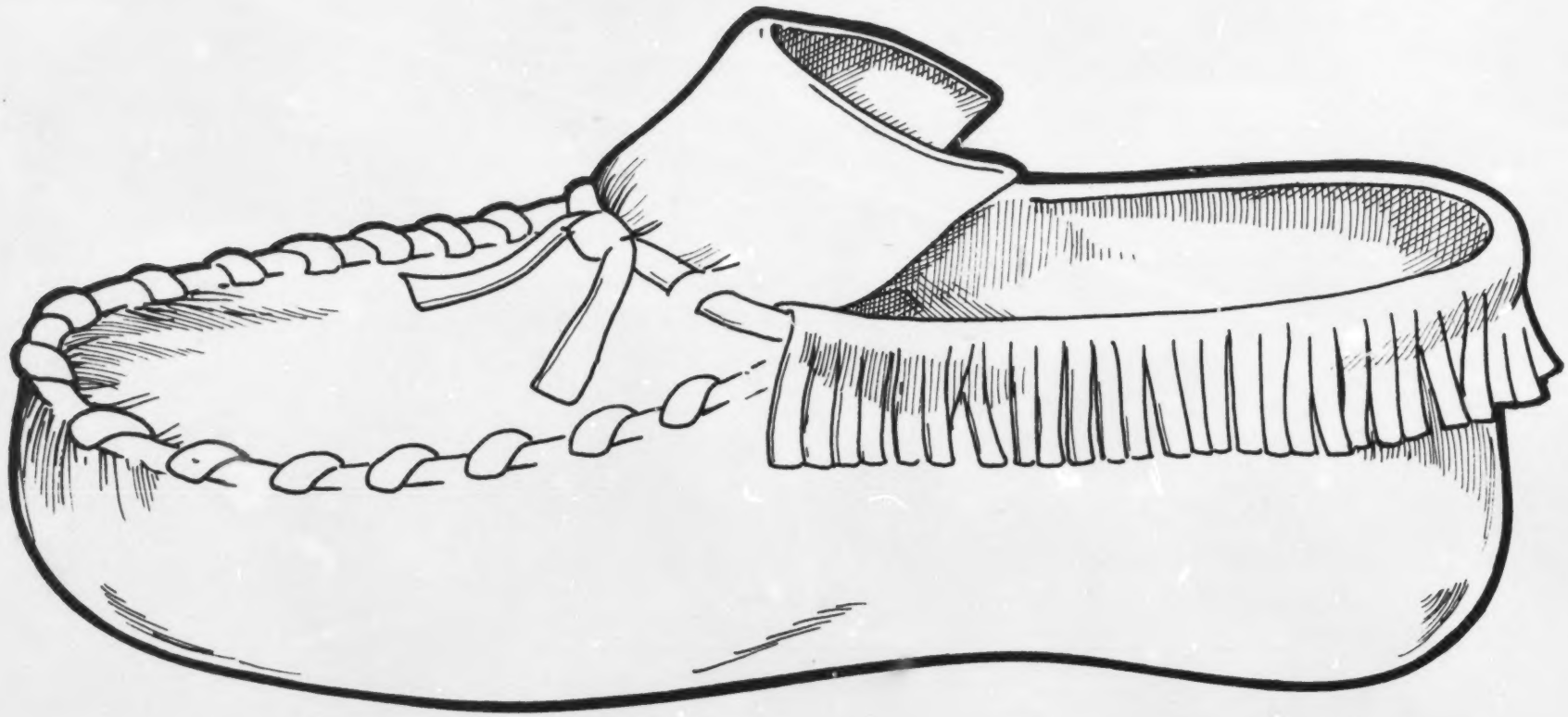

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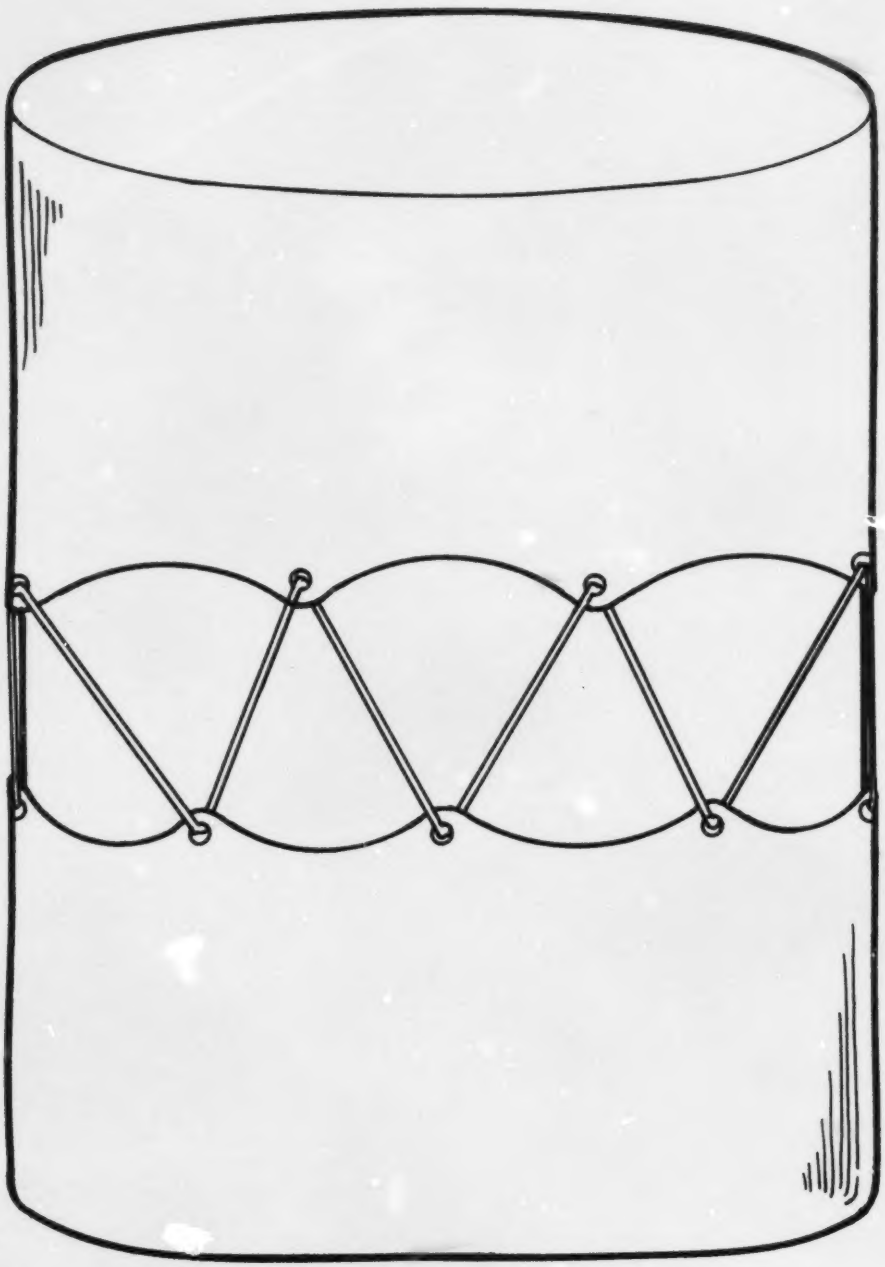

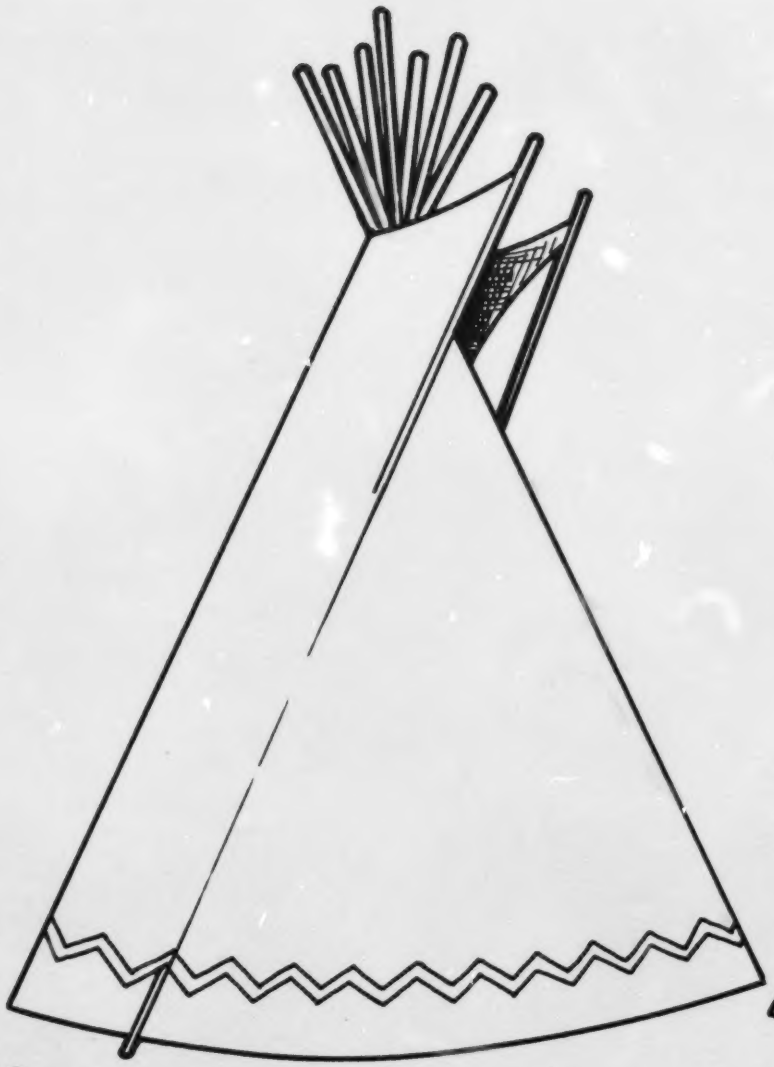

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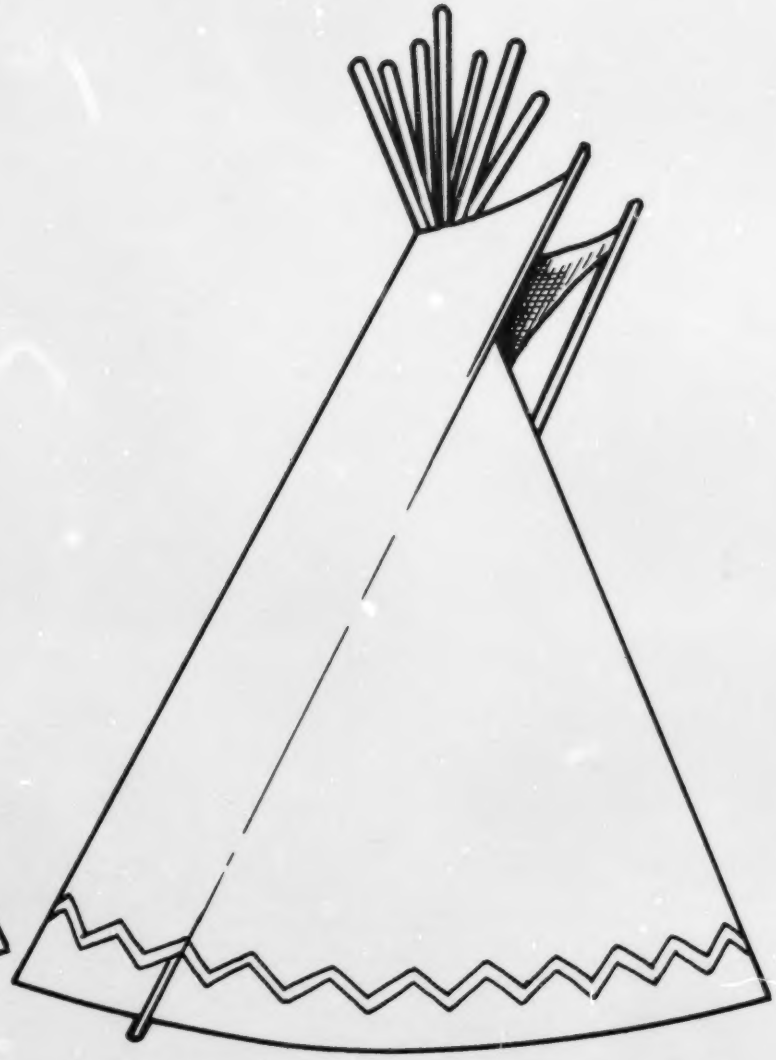

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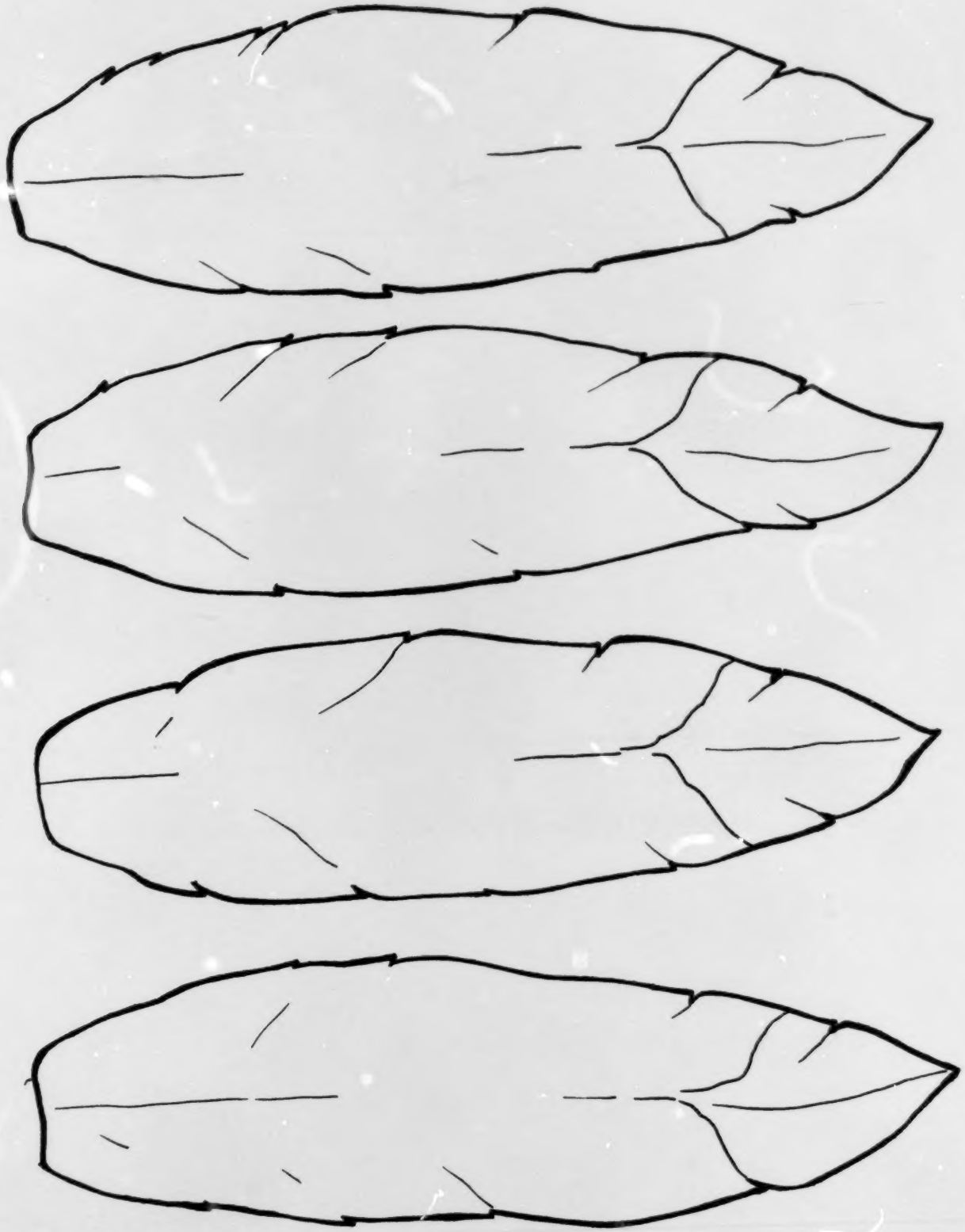

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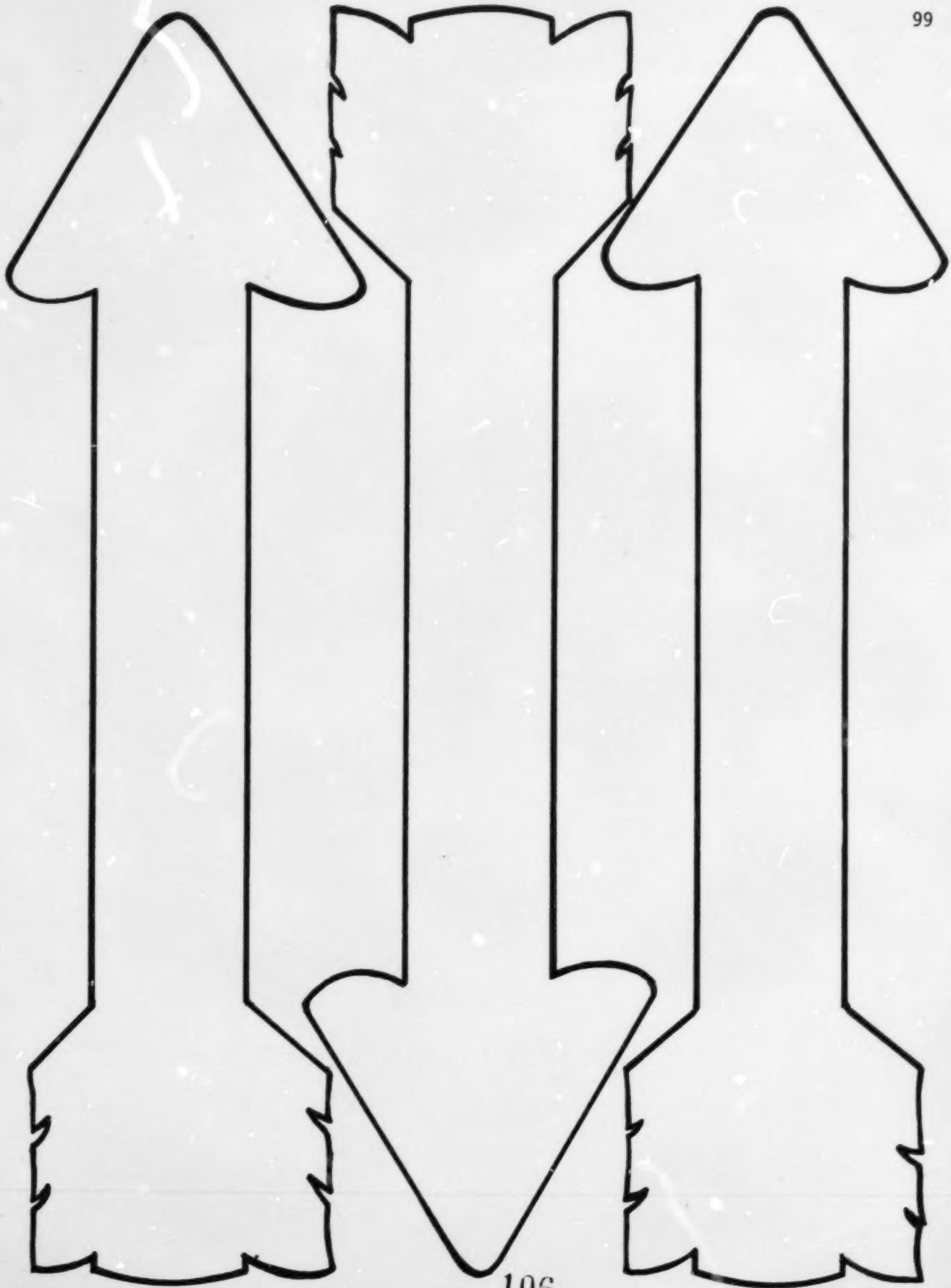

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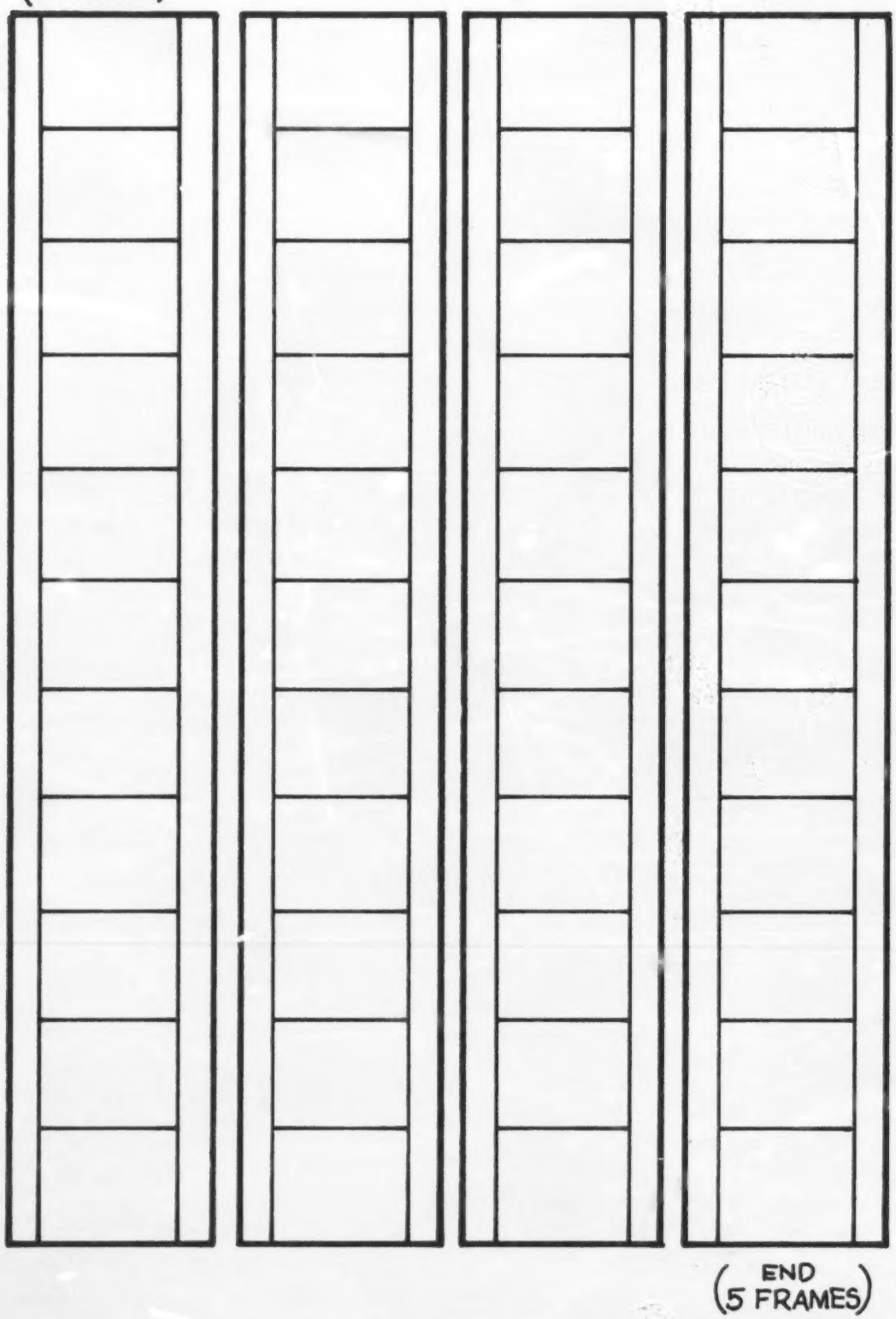
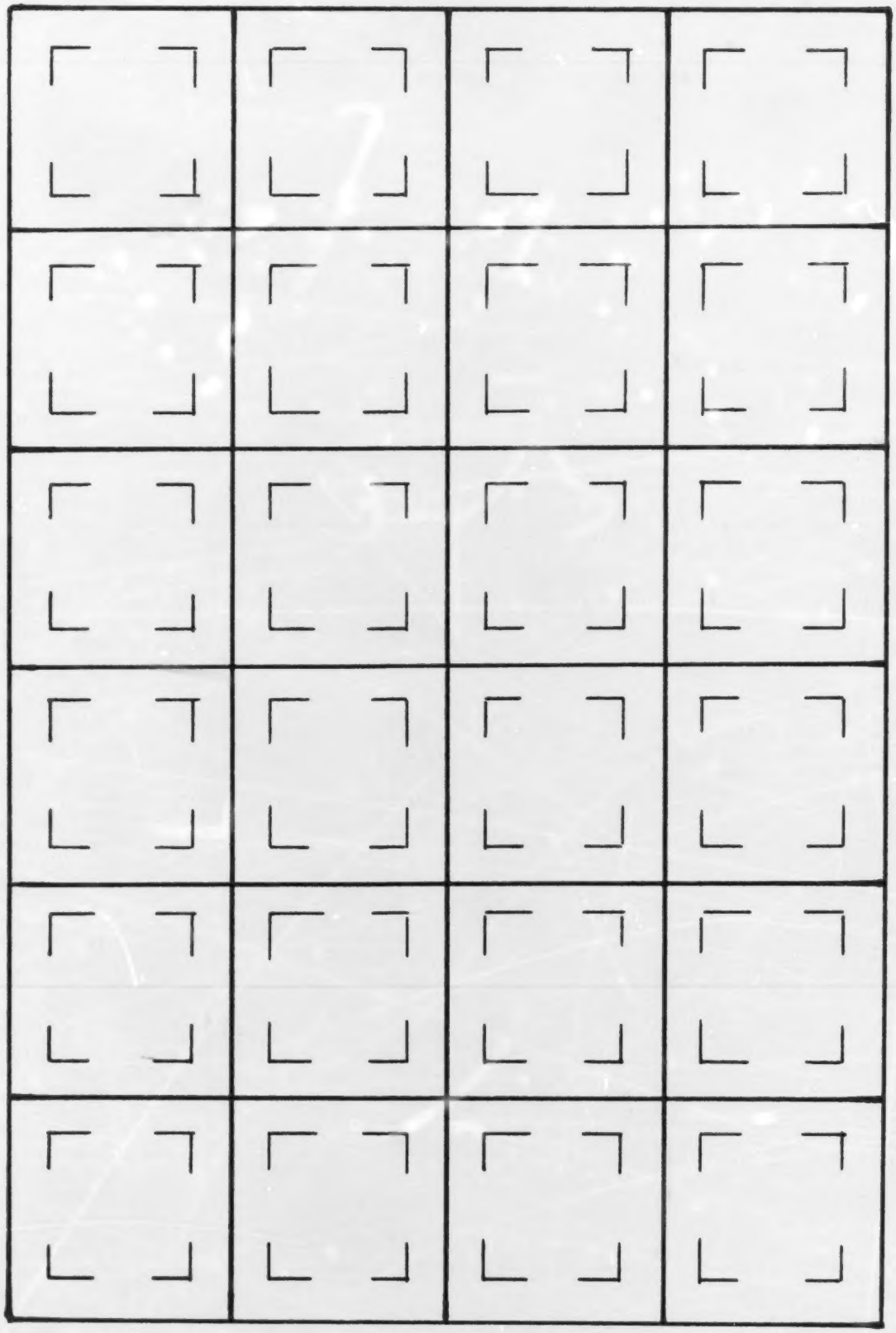
108

Filmstrip Storyboard Guide

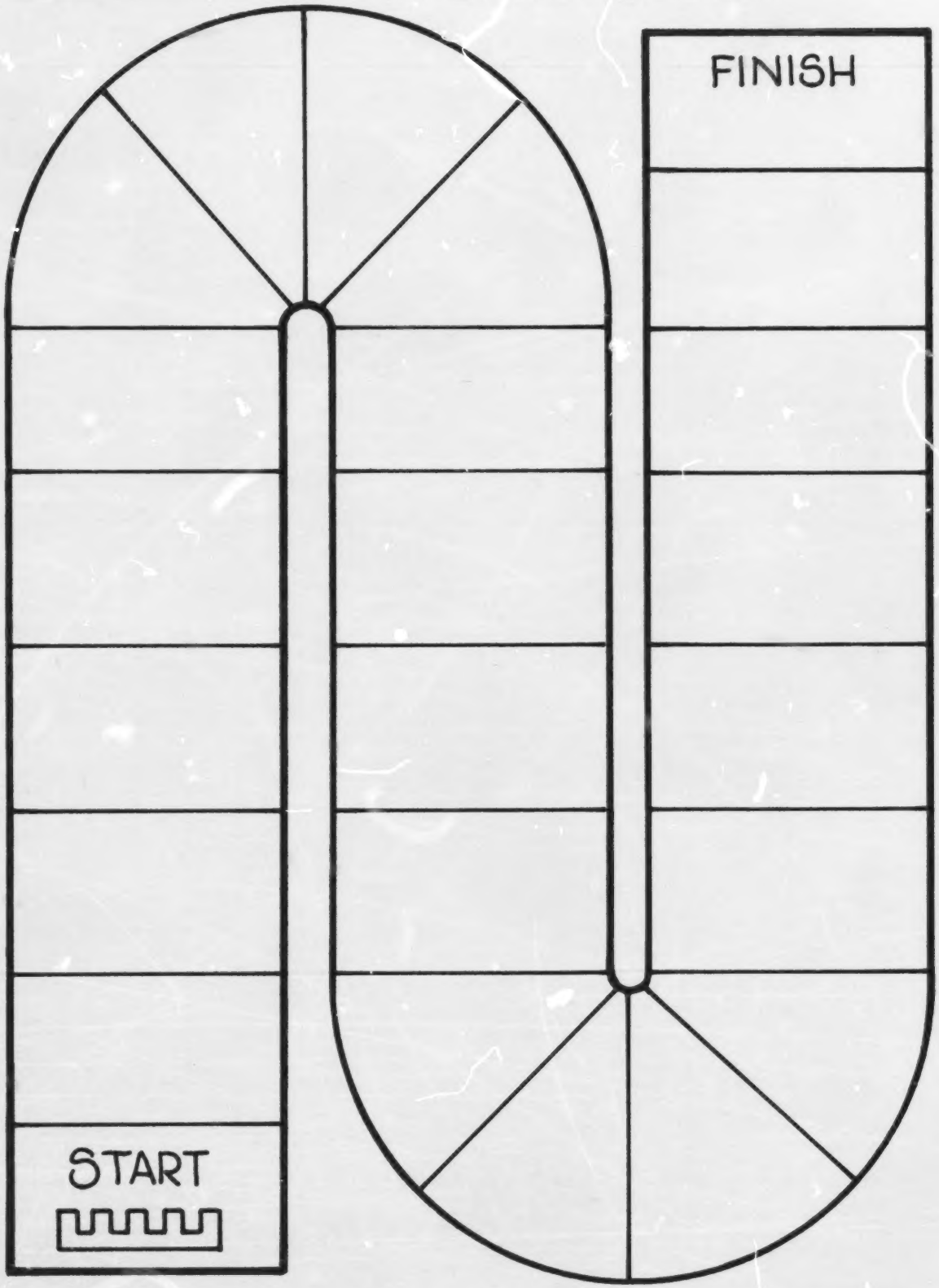


STORYBOARD GUIDE FOR SLIDES



MAKE TRANSPARENCY OF COMPLETED DRAWINGS, CUT APART, INSERT INTO SLIDE MOUNTS.

_____ GAME BOARD



WORD SEARCH OR CROSSWORD PUZZLE FORM

NAME_____

DATE_____

bibliography
and
tours

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EVENTS

ANNUAL OKLAHOMA TRIBAL EVENTS

January

New Year's Pow-Wow, Oklahoma City

April

Indian Women's Wild Onion Feast, Bartlesville
Trade Fair and Pow-Wow, Shawnee
Indian Trade Fair, Shepherd Mall, Oklahoma City
Indian Pow-Wow, Eastern Oklahoma State College, Wilburton
Miss Indian Oklahoma Pageant, Oklahoma City
Annual Indian Club Pow-Wows at State Colleges and Universities

May

Cherokee Indian Village, Tahlequah, open May 1st through Labor Day (closed Mondays)
Delaware Pow-Wow, Copan
All Indian Men's Fast Pitch Softball Tournament, El Reno
Pawnee Indian Veterans Memorial Day Dance, Pawnee
Kiowa Blackleggings Society Armed Forces Day Observance, Anadarko

June

"Trail of Tears" Drama, Tsa-La-Gi, Tahlequah, months of July and August (closed Sundays)
Osage Tribal Ceremonial Dances, Greyhorse
Osage Tribal Ceremonial Dances, Pawhuska
El Reno Inter-Tribal Exposition, El Reno
Hub City Inter-Tribal Pow-Wow, Clinton
Osage Tribal Ceremonial Dances, Hominy
Caddo Dance, Binger "Y" Murrow Dance Grounds,
Green Corn Festival, Bixby
Cheyenne-Arapaho Indian Pow-Wow, Clinton
Greyhorse Indian Exposition/Pow-Wow, Fairfax
Sequoyah Inter-Tribal Pow-Wow, Elk City
Sac and Fox Indian Golf Tournament, Drumright
Pottawatomie Inter-Tribal Pow-Wow, Shawnee
Pqwnee Indian Homecoming Celebration, Pawnee
Absentee Shawnee Little River Pow-Wow, Little Axe

July

Kiowa Tia-Piah Society of Carnegie, Carnegie
Kiowa Tia-Piah Society of Oklahoma, Lawton
Oklahoma City Indian Hills Pow-Wow, Oklahoma City
Ardmore Indian Association Pow-Wow, Ardmore

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State Indian Men's Softball Tournament, Oklahoma City
State Indian Women's Softball Tournament, Oklahoma City
Plains Indian Ceremonials, Indian City, Anadarko (Saturday nights)
Pawnee Indian Homecoming and Pow-Wow, Pawnee
Caddo Indian Dance, Binger "Y"
Kiowa-Apache Blackfeet Society Ceremonials, near Ft. Cobb
Sac and Fox Pow-Wow, Jim Thorpe Memorial, near Stroud
Otoe-Missouri Pow-Wow, near Red Rock on Highway 177
Sac and Fox Veterans Club Pow-Wow, near Shawnee
Kiowa Gourd Clan Ceremonies, Carnegie
Quapaw Pow-Wow, Quapaw
Comanche Homecoming Pow-Wow, Walters
Creek Indian Green Corn Dance, Henryetta
Green Corn Dance Festivity, Sapulpa
Kiowa Oh-Ho-Mah Pow-Wow, west of Anadarko
Annual Tulsa Pow-Wow, Tulsa
Arapaho Tribal Pow-Wow, Canton
Feather and Buckskin Society Pow-Wow, south of Guthrie
Indian Hills Pow-Wow, Oklahoma City

August

Ottawa Pow-Wow, Quapaw
Comanche Gourd Dance Club, Inc., Lawton
Wichita Tribal Pow-Wow, north of Lawton
Redbone Blackfeet Society Pow-Wow, near Ft. Cobb
Star Hawk Society Pow-Wow, Colony
American Indian Exposition, Anadarko
Annual Choctaw Festival, Talihina
Ponca Indian Fair and Pow-Wow, Ponca City
Cheyenne-Arapaho Exposition, Canton
Kihekah Steh Club Annual Pow-Wow, Skiatook
Ed Mack's Veterans Pow-Wow, Shawnee

September

Seminole Nation Day, Seminole
American Indian Ceremonial Dance Competition, State Fairgrounds, Oklahoma City
Caddo Indian Dance, Binger "Y"
Cherokee National Holiday, Tahlequah
Annual Choctaw Tribal Meeting, Tuskahoma
Cheyenne-Arapaho Pow-Wow, Canton
Osage Indian Day Celebration, Tribal Dances, Hominy
Indian Pow-Wow, Eufaula
Pawnee Heritage Days, Pawnee
Ottawa Pow-Wow, Quapaw

October

Five Civilized Tribes Art Show, Five Civilized Tribes Museum, Muskogee

Pawnee Bill Oklahoma Indian Art Show, Pawnee
Chickasaw Annual Meeting, Byng
Kiowa Blackleggings Society Veterans Day Observance, Indian City, Anadarko
American Indian Student Association Pow-Wow, University of Oklahoma, Norman

November

Carnegie Victory Club Dance, Carnegie
Kiowa Tia-Piah Society Veterans Day Pow-Wow, Carnegie
Indian Veterans Celebration, Pawhuska
Pawnee Indian Veterans Day Dance, Pawnee

December

Pawnee Indian Veterans Christmas Day Dance, Pawnee
The Oklahoma City Pow-Wow Club holds a benefit pow-wow the last Friday of each month, September through May

MUSEUMS

Arrowhead Museum
West 24th Street
Tishomingo, Oklahoma

9,000 Indian stone artifacts, fossils, glassware, early day household items.

Anadarko City Museum
Main and First Streets
Anadarko, Oklahoma 73005

Indian crafts, relics, art curios and ceremonial costumes in Pioneer Room and Indian Room.

Apache State Bank Museum
Apache, Oklahoma

Frontier bank, Indian and western displays.

Bacone College Indian Museum
Ataloa Lodge
Muskogee, Oklahoma

Indian Museum features arts and crafts items.

Beaver Museum
Main Street
P. O. Box 279
Beaver, Oklahoma 73932

Exhibits feature historical artifacts and documents of local origin.

Black Kettle Museum
Cheyenne, Oklahoma 73628

Contains Indian arts and crafts and pioneer items. Recounts Battle of Washita in 1868 between Cheyenne Indians and Colonel Custer.

Canadian County Historical Museum
Wade and Grand Streets
Old Rock Island Depot
El Reno, Oklahoma

Pioneer, Cheyenne-Arapaho, railroad, agricultural, historical exhibits. Silent movie theater.

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Cantonment
Canton, Oklahoma

Reconstruction of the Army post established on the Cheyenne-Arapaho Reservation in 1879. Tribal artifacts on display.

Cherokee Courthouse
2½ miles Southeast of Gore, Highway 64
Gore, Oklahoma

Restored log cabin and council house containing Indian artifacts.

Cherokee Museum
Northeastern State College
Tahlequah, Oklahoma 74464

Cherokee Indian artifacts. Book collection.

Chickasaw Museum, The
Tishomingo, Oklahoma

First capitol of Chickasaws in Oklahoma, log cabin erected in 1856. Artifacts and materials relating to Chickasaw Nation.

Cherokee National Museum, Tsa-La-Gi Village
Tahlequah, Oklahoma

Museum -- Cherokee history from earliest known beginnings to present. Fee.
Tsa-La-Gi Village -- a re-created Cherokee Village of the 17th Century, staffed by Cherokees living as their ancestors did 300 years ago. Fee.

Cherokee Strip Museum and Henry S. Johnston Library
1208 Fir Avenue
Perry, Oklahoma

Artifacts of pioneers and early day settlers of the Cherokee Outlet.

Chief Gardner Mansion/Museum, Cypress Tree
6 miles east of Broken Bow
Broken Bow, Oklahoma

1880's home of Jefferson Gardner, principal chief of Choctaw Indians. Prehistoric and historic Indian artifacts, pioneer artifacts from Eastern Oklahoma. 2000 year old cypress tree, largest in state, stands nearby. Fee.

Chisholm Trail Museum
605 Zellers Avenue
Kingfisher, Oklahoma 73750

Indian artifacts and articles of pioneer days. Traces history of Chisholm Trail.

Choctaw Council House
2½ miles north of Tuskahoma
Tuskahoma, Oklahoma

Capitol of the Choctaw Nation. Building dating from 1884. Choctaw artifacts. Fee.

Creek Indian Museum
Creek Council House
Okmulgee, Oklahoma 74447

Specimens of Oklahoma archaeology, frontier history, Creek Indian ethnology. Portraits and murals of Indian culture. Library. Capitol of the Old Muskogee Nation.

Davis, J. J., Gun Museum
Fifth and Highway 66
Claremore, Oklahoma 74017

20,000 guns, 70 saddles, animal heads and horns, Indian artifacts. Also many WWI posters and statuary collection.

East Central State College Museum
College Library Station I
Ada, Oklahoma 74820

Exhibits in archaeology and ethnology.

Elk City Old Town Museum
Pioneer Road and Highway 66
Elk City, Oklahoma 73644

Nineteenth century home and Indian artifacts. Fee.

Five Civilized Tribes Museum
Agency Hill
Honor Heights Drive
Muskogee, Oklahoma 74401

History and artifacts of five tribes. Art gallery. Library. Fee.

Fort Sill Museum
(U. S. Army Artillery and Missile Center Museum)
346 Randolph Road
Fort Sill, Oklahoma 73503

Military exhibits feature relics of Indian wars. Preserved 19th Century Fort. Geronimo guardhouse and grave.

Thomas Gilcrease Institute of American History and Art
1400 N. 25 West Avenue
Tulsa, Oklahoma 74127

Collections include Indian crafts, archaeological material, and contemporary American Indian art.

Henry Harris Home
4 miles southeast of Harris on U.S. 259
Pleasant Hill Community
Haworth, Oklahoma

Home of a prominent Choctaw leader, built in 1867. Trail of Tears items.

Henson Gallery
446 W. Mail
Yukon, Oklahoma 73099

History Room
Bartlesville City Library
Bartlesville, Oklahoma

Exhibits include Delaware Indian artifacts and local history of three-county area.

Indian City, U.S.A.
P. O. Box 356
Anadarko, Oklahoma 73005

Restructure of Plains Indians villages, directed by O. U. anthropology department. Tribal dances. Guided Tours. Fee.

Kerr Museum
P. O. Box 588
Poteau, Oklahoma 74953

History of Eastern Oklahoma, geology, runestones, Spiro mounds, Indian and pioneer artifacts. Fee.

Omniplex
Kirkpatrick Center
2100 N. E. 52nd
Oklahoma City, OK 73115
(405) 427-5461

Houses an American Indian art collection in addition to many other exhibits. It is located across the street from the zoo.

Central State University Museum
Laboratory of History
Evans Hall
400 East Hard Street
Edmond, Oklahoma 73034

Indian artifacts, state and local history.

Laverne Museum
First and Broadway
Laverne, Oklahoma

Indian artifacts, glass shoe collection, art room.

Long's Historical Museum
1000 Will Rogers Blvd.
Claremore, Oklahoma

Coins, guns, wax figures, dolls, old farm implements, Indian relics, old sewing machines. Fee.

Memorial Indian Museum
Second and Allen Streets
Broken Bow, Oklahoma 74728

Prehistoric to modern Indian items.

Modoc Tribal Archives
Miami, Oklahoma

Museum of Art
Oklahoma University
410 West Boyd Street
Norman, Oklahoma 73069

Name of collection: American Indian Painting Collection. Contains over 200 original paintings by American Indian artists, some available for rental on a three-week basis.

Museum of the Cherokee Strip
4th and Owen Garriott
Enid, Oklahoma

Indian artifacts and materials pertaining to settlement of Cherokee Strip.

Museum of the Great Plains
Elmer Thomas Park
Sixth Street and Ferris Avenue
Lawton, Oklahoma 73502

Research library (6,700 volumes). Archives. Photos.

Museum of the Red River
U. S. Highway 70/ U. S. 259 South By-Pass
Idabel, Oklahoma

Archeological, anthropological, Indian relics and culture exhibits.

Museum of the Western Prairie
110 North Hightower
Altus, Oklahoma 73521

History of Southwestern Oklahoma. Rotating exhibits featuring local Indian artifacts, early Spanish explorers, soldiers, cattlemen, early urban civilization, all depicting the life of the plains people.

National Cowboy Hall of Fame and Western History Center
1700 N. E. 63rd
Oklahoma City, Oklahoma
(405) 478-2250

Open seven days a week. Tours of artwork and western heritage exhibits are available. Old pioneer town and Indian Village. Fee.

National Hall of Fame for Famous American Indians
P. O. Box 808
Anadarko, Oklahoma 73005

Exhibit features bronze busts of illustrious American Indians in history.

No Man's Land Historical Museum
Panhandle State College
Sewell Street
Goodwell, Oklahoma 73939

Contains a collection of Indian baskets and pottery. William E. Baker Collection: features 15,000 Indian artifacts. Museum has collection in anthropology, archaeology and paleontology of the surrounding area. Gallery, library, archives.

Northwestern Oklahoma State University Museum
Jesse Dunn Hall
Alva, Oklahoma 73717

Indian relics.

Old Choctaw Chief's House
2 miles northeast of Swink
Swink, Oklahoma

Oldest standing residence in Oklahoma. Former home of Choctaw Chief Thomas LeFlore. Artifacts.

Old Town Museum
Highway 66 and Pioneer Road
Elk City, Oklahoma

Housed in 1912 home. Nineteenth century furnishings, radio room, Indian articles, costumes, toys. Fee.

Oklahoma Historical Society
2100 N. Lincoln Blvd.
Wiley Post Historical Bldg.
Capitol Complex
Oklahoma City, Oklahoma 73105
(405) 521-2491

Offers gallery tours which feature a comprehensive study on Oklahoma history with see/hear/touch exhibits. Materials are available on the Pioneer and the Plains Indians. Five civilized tribes, archeology, and art.

Osage County Historical Museum
700 Lynn Avenue
P. O. Box 267
Pawhuska, Oklahoma 74056

Exhibition of artifacts, beadwork, clothing and pictures related to Osage Indian culture.

Osage Tribal Museum
Osage Agency
Pawhuska, Oklahoma

Osage Indian artifacts and art.

Philbrook Art Center
2727 South Rockford Road
Tulsa, Oklahoma 74114

American Indian paintings, ceremonial costumes and artifacts (Lawson Collection), basketry and pottery (Clark Field Collection), archaeological material from the Spiro Mound, murals. American Indian Artista Annual Competition. Library. Fee.

Pioneer Museum
2009 Williams Avenue
Woodward, Oklahoma 73801

Items pertaining to pioneer life in the area, Indian artifacts, general art gallery.

Ponca City Indian Museum and Cultural Center
1000 East Grand
Ponca City, Oklahoma 74601

Collection features clothing, utensils, weapons, photos, art, musical instruments and ceremonial materials of the tribes of Ponca City area which include the Osage, Kaw, Iowa, Ponca, Otoe, and Tonkawa. Collections of Quile and other Northern tribes, Hopi pottery and kachinas. Library.

Quanah Parker Center
Highways 115 and 49
Wichita Mountains Wildlife Refuge
Cache, Oklahoma

"Hands on" displays about native wildlife, Indian history, information on the Wichita Mountain range and its ecology.

Sac and Fox Indian Museum
Route 2, Box 246
Stroud, Oklahoma 74079

Seminole Nation Museum
524 S. Wewoka Avenue
Wewoka, Oklahoma

Life of the Seminoles in Florida, removal to Indian Territory in Oklahoma. History of early pioneers and oil boom in the area.

Sequoyah Memorial
Sallisaw, Oklahoma 74995

Historical log cabin, former home of Sequoyah, noted Cherokee historical figure. (11 miles northeast of Sallisaw on Highway 101.)

Southern Plains Indian Museum and Craft Center
P. O. Box 447
Anadarko, Oklahoma 73005

Exhibits feature hide painting, metalwork, beadwork, featherwork, carving and dioramas. Quarterly publication, Smoke Signals. Craft shop. Operated by the Indian Arts and Crafts Board, U. S. Dept. of the Interior.

Stovall Museum of Science and History
University of Oklahoma
1335 Asp Street
Norman, Oklahoma 73069

North American archaeological and ethnological specimens, depicting the development of Southern Plains, Southwest and Northwest Coast Indian culture. Material from the Spiro Mound excavations. Oklahoma museum shop. Publications.

Territory Town Museum
5 miles west of Okemah on I-40
Okemah, Oklahoma

Things relating to Indain Territory and Oklahoma Territory. Civil war relics, guns and Wells Fargo items.

Top of Oklahoma Historical Society's Cherokee Outlet Museum
300 S. Main
Blackwell, Oklahoma

Early pioneer history of the Cherokee Outlet.

Tucker Tower Museum
Lake Murray State Park
Ardmore, Oklahoma 73401

Features American Indian and Western artifacts, minerals and fossils. Gift shop featuring authentic Oklahoma Indian handcrafts.

Washita Battlefield
2 miles west and north of Cheyenne
Cheyenne, Oklahoma

Historic Site. Monument and memorial to Chief Black Kettle and his tribe killed November, 1868 by Custer.

Western Trails Museum
2229 Gary Freeway
Clinton, Oklahoma 73601

Artifacts, prehistoric to 1900. Old farm equipment, books, clothing, pictures, doctor and dental equipment.

Wollaroc Museum
State Highway 123
Bartlesville, Oklahoma 74003

Arts and crafts of the Southwestern Indian tribes, as well as archaeological material from Oklahoma excavations.

GALLERIES

American Indian Arts Collection
725 East Independence
Shawnee, Oklahoma 74801

Anderson Antique Art Gallery
5111 Classen Boulevard
Oklahoma City, Oklahoma

Five Civilized Tribes Museum
Muskogee, Oklahoma
(five tribes artists)

Indian Gallery
6105 Covington Lane
Oklahoma City, Oklahoma 73132

Oklahoma Art Center
3113 General Pershing Road
Oklahoma City, Oklahoma

Oklahoma Indian Art Gallery
2335 S. W. 44th
Oklahoma City, Oklahoma

The Galleria
1630 West Lindsey
Norman, Oklahoma

Tribal Arts Gallery, Inc.
2409 S. W. 83rd
Oklahoma City, Oklahoma

SOURCES OF INFORMATION

American Indian Institute

The American Indian Institute is a function of the Southwest Center for Human Relations Studies at the University of Oklahoma. The Institute provides services, training, and technical assistance to Indian interest groups including:

Tribes
Staff and administrators of tribal programs
Staff and administrators of Indian interest groups
Parent committees, classroom teachers, teachers' aides, students and administrators of public schools interested in Indian education
BIA school staff administrators
Dormitory personnel

For further information, contact Dr. John E. Steffens, Director, American Indian Institute, 555 Constitution, Norman, Oklahoma 73037. (405) 325-1711

Bureau of Indian Affairs (BIA) and Tribes Served

1. Bureau of Indian Affairs
   Anadarko Agency
   507 N. E. First Street
   P. O. Box 309
   Anadarko, Oklahoma 73005

   serving 17,000 Apache, Kiowa, Comanche, Caddo, Delaware, Wichita

2. Bureau of Indian Affairs
   Anadarko Area Office
   Wichita-Caddo-Delaware Office Complex
   P. O. Box 368
   Anadarko, Oklahoma 73005

   responsible for BIA programs for Oklahoma, Kansas, and Missouri agencies and schools: Anadarko Agency, Concho Indian School, Fort Sill Indian School, Chilocco Indian School, Riverside Indian School, and Haskell Indian Junior College, Lawrence, Kansas.

3. Bureau of Indian Affairs
   Ardmore Agency
   P. O. Box 997
   Ardmore, Oklahoma 73453

   serving 6500 Chickasaw

4. Bureau of Indian Affairs
Concho Agency
Concho, Oklahoma 73022

serving 6250 Cheyenne and Arapaho

5. Bureau of Indian Affairs
Miami Agency
P. O. Box 391
Miami, Oklahoma 74353

serving the Shawnee, Miami, Seneca-Cayuga, and Quapaw

6. Bureau of Indian Affairs
Muskogee Area Office
Federal Building
Muskogee, Oklahoma 74401

administers BIA programs for Oklahoma for the following schools and agencies: Ardmore Agency, Osage Agency, Miami Agency, Tahlequah Agency, Talihina Agency, Wewoka Agency, Sequoyah High School, Eufaula Dormitory, Carter Seminary, Jones Academy, Seneca Indian School, Tulsa Employment Assistance Field Office.

7. Bureau of Indian Affairs
Okmulgee Agency
P. O. Box 671
Okmulgee, Oklahoma

serving 15,000 Creeks

8. Bureau of Indian Affairs
Osage Agency
Pawhuska, Oklahoma 74056

serving 3500 Osages

9. Bureau of Indian Affairs
Pawnee Agency
501 Harrison Street
Pawnee, Oklahoma 74058

serving the Kaw, Pawnee, Ponca, Tonkawa, Otoe, and Missouri

10. Bureau of Indian Affairs
Shawnee Agency
Federal Building
Shawnee, Oklahoma 74801

serving 16,000 Iowa, Kickapoos, Citizen Pottawatomie, Sac and Fox, and Absentee Shawnee

11. Bureau of Indian Affairs
Tahlequah Agency
P. O. Box 459
Tahlequah, Oklahoma 74464

serving 13,000 Cherokee

12. Bureau of Indian Affairs
Tahlihina Agency
P. O. Drawer H
Tahlihina, Oklahoma 74571

13. Bureau of Indian Affairs
Wewoka Agency
P. O. Box 1060
Wewoka, Oklahoma 74884

serving 6000 Seminole

* * * * * * *

Oil Originals by LuCelia, Inc.
1417 East 41st Street
Tulsa, OK 74105

14 Flags Over Oklahoma
Oklahoma's Indian Heritage
Indians of Oklahoma
Settling of the West and Our Western Heritage
West of Yesterday
The Trail of Tears

These seven booklets are available for elementary use, but may be used for secondary level. (Several of the titles may be purchased from school supply sources.)

Tourism and Recreation Department
500 Will Rogers Memorial Office Bldg.
Oklahoma City, OK 73105

Oklahoma Today Magazine	521-2496
Literature Requests	521-2409

They have an assortment of educational materials that may be obtained by contacting the department or by selecting at the warehouse at 215 N. E. 28th Street, (Park Place Apartment Building).

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Addresses of Sources of Catalogs and Phamplets

Association on American Indian Affairs, Inc.
432 Park Ave. S.
New York, New York 10016

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EVALUATION
NATIVE AMERICANS IN OKLAHOMA

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3. Was the information:
   most helpful_____ of no help_____ of some help_____

4. Which section most complemented your particular unit of study?

5. What are some related types of publications that would be of use to you?

6. Comments/suggestions:

Name (optional):_____

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